
THE
LOVE OF
THE SOVLE.

Made by G. Mar.

Wherunto are annexed certain: Catholike Questions to the Protestants.

WITH A NEW ADDITION
of a Catalogue of the names of Popes
and other Professors of the ancient Catho-
like Faith: and a Challenge to Prote-
stants to shew (if they can) a like
Catalogue of the names of the Pro-
fessors of the Protestant
Faith.

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~~XXXXXXXXXXXXXXXXXXXX~~

A LETTER
 SENT TO HIS SISTERS,
 MARRIED TO PROTE-
 stants, and themselves trained
 vp in heresie, where he shew-
 eth & prometh the Ca-
 tholike Church to
 bee the true
 Church.

*TO MY LOVING AND
 best beloued Sisters.*

DEARE Sisters, my care, my loue,
 and of all worldly things (next
 to my good MOTHER) my greatest
 comfort & ioy. Vnlesse you did think
 that I doe most hartily loue you, you
 could not alway heretofore haue decla-
 red your exceeding loue so plentifully
 towards me, for the which Almighty
 God reward you. This my loue, be-

cause it is not a naturall affection on-ly, but sincere and true Charity forceth mee to wish vnto you, my louing Sisters, not onely many worldly commodities, which (God bee thanked) you lacke not: but much more, all spirituall treasure and heauenly riches, whereof you cannot haue great store, because you dwel not where it groweth.

I know, good SISTER S, that you meane well, and most willing are you to doe that which might please God: But in good sooth you are out of the way, and therefore the further you hold on, the further you are from your journeyes end; and the further from heauen. The Wise-man saith: *Prou. 14. There is a way which seemeth to a man right, but the end thereof leadeth to destruction.* Beare with me if I write boldly, and tell you the truth plainly, I am your brother, I loue you as Nature bindeth me, not onely in worldly respect, but much more towards
God.

The lone of the Soule.

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God. Your soules are deare vnto me, my heart alwayes mourneth to thinke vpon your dangerous state wherein you stand. O good Sisters, the paine of Hell exceedeth all torments, and that fire shall burne for euer. Happy are they that keepe themselves by Gods great goodnesse within the Catholike Church, for out of it there is no hope of saluation: And most happy are they that hauing been out of this Church by the wicked perswasions of false Preachers, when it pleaseth God to send them true teachers, will not remaine obstinate: but follow good exhortations, and good wholelome Doctrine, and so returne againe as obedient children to Christ their Father, and to the Church their Mother, who are alwayes ready to receiue the: Remembring that which a most ancient and learned Father writeth. Saint *Austen* in the 88. Psalm, *He shall not haue God to be his Father. who will not haue the Church to be his Mother.*

If you aske mee what this Church is, that is called Catholike, and how you may know it, behold the true and certaine marks thereof, and your selfe iudge whether you be within it or no. This Church is a congregation of all true Christians, which began in Christ and his Disciples at *Hierusalem*, and from thence grew and multiplied throughout the whole world, according as it is said in the Psaline: *Their sound* (speaking of the Apostles) *is gone into the whole world, & their words into the ends of the earth*, Psal. 18. 5.

The first marke } So the first mark of
of the Church is } the Church is, that it
to be visible. } must grow and multiply, bee seene and appeare alwayes as a light in the world: and therefore Christ calleth it *A Citie builded upon an Hill, which cannot be hid*. And the blessed Martyr *St. Cyprian* saith: The Church being lightened with the brightnesse of our Lord, doth reach forth her beames throughout the whole

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whole world. And S. *Augustine*, besides many other places to this purpose, compareth Christ & his Church to that *Stone which was cut out of a hill without mens hands, and after grew to be a mighty Mountaine, so that it filled the whole Earth.* For vndoubtedly this stone, whereof the Prophet speaketh, is Christ, who was borne of a Virgin without the helpe of man, and is now growne from a few Apostles and Disciples, to an infinite number of Christian people, in all Countries, confessing one Faith, and one Beleeefe: and this is the Catholike Church, whereof your Creed telleth, & teacheth you to say, *If thou lovest the Catholike Church.*

Let vs see now whether this mark doth agree to your Brethren in *England*, who call themselves Protestants, or to vs, whom it pleaseth them to call Papists. First they call themselves in their booke, *The English Church*, that is to say, of that Faith which is professed in *England*: But wee are of the

Catholike Church, that is, of such a Faith as is professed in *France*, in *Spain* in *Flaunders*, *Brabant*, *Zeland*, &c. In a great part of *Germany*, in all *Italy*, and beyond, wheresoeuer there bee Christians, and is preached in the *Indies*, that neuer heard of Christ before, and encreaseth wonderfully. And within these forty yeares, in *England*, *Scotland*, *Ireland*, *Denmarke*, and *Germany*, there was no other Faith openly professed but ours. And now also in al these Coutries, how many are there thinke you of secret Catholikes, that wish for the old Religion againe with al their heart, and follow the new only for feare? Nay, how many are there, especially in *England*, that doe yet openly professe the Catholike Faith?

Aske, good Sisters, aske, and you shal learne that al the Prisons, not only of *London*, but of *England* are full of them, because they will not yeeld to these new proceedings, nor contaminat their soules with this new Seruice,

uice, and leaue the olde true and Catholike Faith: besides a number of sundry degrees, which are dead in prison: namely three & twenty Bishops, all deprived of their liuing these three and twenty yeares, and now but two of them aliue: I omit Doctores, Deans, Archdeacons, Knights, Squires, partly in prison, partly departed the Realme and forsaking all, rather then they wil forsake God, and his most true and vndoubted Religion. This is true (good Sisters) as knoweth God, you seldome heare of these things, and therefore you thinke either there is no other Religion but that cold Seruice, without all comfort and deuotion, which you see in your Parish Church, or you thinke that must needs bee the best, because you are not taught any other: whereas you see (if you belceue me) that all Christendome almost is of another Religion. And therefore this is the Catholike Church, and yours is worthily called by your own

Ministers, the Church of *England*.

The second | But this shall better
 Marke is suc- | appeare if I giue you an-
 cession. | other marke of the true
 and Catholike Church, which is, that
 it must continue for euer, and from the
 first beginning, which was in Christ
 and his Apostles, neuer to faile, but to
 appeare and bee seene still, as a Citie
 vpon a hill, or a light in the world :
 For Christ said, *I will be with you vnto
 the end of the world*, Matth. 28. Againe,
*I will send you another Comforter, the
 Spirit of truth, who shall remaine with
 you for euer*. And vnto Peter, *Vpon this
 Rocke will I build my Church, and the
 gates of Hell shall not preuaile against it*,
 Matth. 26. That is to say, the Diuell
 and all his Ministers, shal neuer so pre-
 uaile against this Church, but that it
 will still appeare and professe one, and
 the same Faith : So that there shall be
 no time, wherein this Faith and this
 Church is not. Now marke good Si-
 sters I pray you hartily, whether your
 Church

Church and your English Religion hath beene alwayes in the world since Christs time. I will speake vnto you as before God, and as I shall answer before him at the latter day, and therefore I request you to marke well my words, and to consider of them. A whole thousand and fise hundred yeares after Christ, your English Religion was not heard of in any part of the world, but I told you before, that the true Church must continue for euer, and appeare alwayes, vnlesse you thinke Christ is false of his promise. When began your Religiō then? Forsooth about fifty years agoe, by one *Martin Luther*, in *Germany*, a Fryar: who aswel for other vngodly respects as also because he would needs marry, and brake his vow which hee had made of chastity, began to preach against the Catholike Church; and because he taught great liberty, as that Princes ought not to reuerence the Pope: that all Priests might marry: that

that no man need to fast, & such like : he found many Disciples in *Germany*, and hath vnto this day carnal & fleshly men, that loue their owne pleasure, more then the will of God, and his holy Church.

But wil you know what manner of man this was ? Forsooth being examined by learned men concerning his Doctrin, he was so prest and angred with the force of truth, that he said in a rage. *This quarrell was neuer begun for Gods sake, neither for his sake shall it be ended.* Will you know further that he wrote against the Pope for malice, and not for conscience: himselfe in his Letter to *Argentineses* saith, *I neither can deny, neither will I, that if Carlostadius, or any other man, could five yeares agoe haue perswaded me, that in the Sacrament is nothing but Bread and Wine, hee might haue deserved of mee great thanks, for I labored in that matter very carefully, knowing right wel that by that meanes, I might much haue hindered*

dered the Popes Authority. Marke that this man would gladly haue found somewhat against the blessed Sacrament, but a long time he could not, till at length the Diuell had taught him to write against the Masse, as himselfe witnesseth in his books, *De Missa angulari*, where hee telleth what talke the Diuell and he had together. Much more could I tell you of this man, but of this little you may iudge whether you may aduenture to build your faith vpon this man, who liued within these fifty yeares, and to forsake the ancient Faith of all Christendome, continued from Christ vntill this day: for it is most certaine that from this man came your new Religion into *England*, but not immediatly at the first when hee began to Preach.

The Queenes
Maiesties Father
wrote a learned
booke against
Luther for the
Pope.

For King *Henry* the
eight, wrote a learned
booke very earnestly
against him, which is
common to be seene

but

Afterward hee
forsooke him not
vpon Religion
or conscience,
but vpon displea-
sure.

but long after, partly
when the King be-
gan to take displea-
sure against the Pope
because he might not
be married and vnmarried as he list :
partly and especially, when King *Ed-
ward* being in the beginning of his
raigne, but a very Childe, was over-
ruled by wicked Counsellors to main-
taine such a Religion, as might best
agree to their carnall appetite. This
was the beginning of your Religion,
for as for King *Henry*, he went not so
far as they are now come: But where-
as for his pleasure hee put away the
Popes authority, & for his profit had
plucked downe Abbeyes, hee let all
other points in manner remaine as be-
fore, and for this repented before hee
dyed, as it is knowne, if not, woe be
to him that euer hee was borne : for
there in the next world, good Sisters,
Kings and Queenes come to their ac-
counts, as wel as you & we poor folks.

I could heere tel you of many learned and vertuous men that were then put to death, because they would not yeeld to the King in his vnlawfull doings; knowing right well, that it was all contrary to the Law of God. Amongst whom were these two: the Bishop of *Rochester*, the most vertuous and best learned of all the Clergie, as appeared by his bookes. And Sir *Thomas Moore*, Lord Chancellor of *England*, a Lay-man, who for his vertue, wisdom & learning, passed all temporall men that euer were in that Realme, as appeareth by his learned works written in the English tongue, but now not suffred to be read, because they teach the Catholike Faith: some men will tell you they were beheaded for treason: but belecue them not, vnlesse it be treason to obey God rather then Princes, surely other treason they committed none.

The third marke
is Vnitie.

One mark more
I will shew you to
discerne

discerne the true Church, and that in few words : but so plaine, that your selfe will confesse it. To know the Catholike Church, this is certain, and an infallible marke, if it be in vnity and concord, if it haue an agreement and consent of hearts and opinions : that is to say, if it haue but one Faith and Religion : For of the true Church it is said, *The whole multitude of beleevers had one heart and one mind*, Aēt. 5. And Saint Paul saith, *One God, one Faith, one Baptisme*, Ephes. 4. And again, *God is not a God of dissention, but of peace and unity*, 1. Cor. 14. Looke now and consider the state of your Protestants in *England* onely, are they all of one Religion ? Haue you not among them, some *Lutherans*, some *Caluinists*, some *Puritans*, al agreeing against the Pope and each disagreeing one from the other ? Do not your *Lutherans* preach, yea before the *Queene*, not without great thanks for their labour, that the body of Christ is really present in the Sacra-

Sacrament? And doe not your *Calu-
nists* preach cleane contrary, that there
is onely bread and wine? And as for
your *Puritans*, doe not they preach and
write so far contrary from the other
two, that they are now forbidden to
preach, and cast into Prison, and put
from all liuings? Yea the Communi-
on-booke it selfe, doth it not now say
cleane contrary to that which is sayd
in the latter end of King *Henry* his
time? Then you were expresly com-
manded to belecue that vnder each
kinde of Bread and Wine, are contain-
ed the body and bloud of Christ,
now it is a petty treason to say so? I
speake not heere of *Denmarke*, of *Ge-
neua*, of other Cities in *Germany*, who
are all Protestants, and are differing
among themselves, and from you. I
haue onely declared how great diuer-
sity and disagreeing there is among
your Protestants, at home within one
little Island: which is so euident, and
so farre from good Christianity, that
it

it may be vnto you a very certain and sure token, that the true Faith cannot be among them, which hitherto cannot agree in one faith, each condemning the others opinion.

Thus (dearely beloved, and my very louing Sisters) I haue giuen you certaine generall markes to learne the true Church: To write all were infinite, because all bookes are full of our Religion, I trust hereafter to instruct you in euery point as you would desire, and I pray God giue you grace that you may desire it: And at once would be too tedious: In the meantime remeber these two things: *When your Religion began, and by whom, and how it came at length into England.* This is the yeare of Christ, 1583. *Luther* began to Preach within these fiftie yeares: If he preached the truth, then all before him were deceiued, where was the Church of Christ in all the world for a thousand & five hundred yeares before? and how is Christ
true

true of his promise, that said, *I will remaine with you for euer, and the holy Ghost shall teach you all truth, and the gates of Hell shall not preuaile against it.* But for our Church, that is to say, the Catholike Church, we can shew how it is growne, and continued from the Apostles vntil this day, and neuer failed: we can reckon you from time to time, Councels, Bishops, Doctors, infinite numbers of good Christians of all ages, that were of our Faith, and of our Church. Can your Ministers deny but that *S. Chrysostome* alloweth praying to Saints? Or that *S. Hierom* calleth the Bishop of *Rome*, supream head of the whole Church vnder Christ? Or that *S. Augustine* prayed for his Mother being dead? Or that he honored the reliques of *S. Steuen*? Or that *S. Gregory* said Masse? Or that *S. Ambrose* saith, before the words of Consecration it is Bread and Wine, but after the words are spoken by the Priest, it is the very body and bloud of

of Christ? Or that all Christians in *S. Augustines* time, did worship the blessed Sacrament? or that the second Councell of *Nice*, did many hundred yeares agoe allow the vse of Images, for the memory and representation of Christ and his Saints, condemning Image-breakers. Or that *S. Bernard* was an Abbot, and had Monkes vnder him, as in Catholike countreyes now adayes? can they deny, but that all this is true? and dare they deny these vertuous Fathers and Doctors of the Church to bee now Saints in Heauen?

O my good Sisters, that you could vnderstand their books and their writings, that you might your selues see what they say, and what wonderfull men they were, endued with the Spirit of God exceedingly aboue other, euen good men, much more then your licentious leaders, I doubt not, but if you would suspect your new Doctors and follow these, you should perceiue they

they had the Scriptures at their fingers ends, they knew right well the meaning and sence thereof night and day by fasting and prayer, and chaste life, beseeching God that they might vnderstand and truely expound his Word. O what a difference is there betweene them and these new Preachers? Sisters, I appeale to your consciences, whether will you, or ought you to trust in the expounding of Scripture, your yong vnlearned and fleshly Ministlers, or these ancient, most skilfull, and most vertuous Fathers.

When Chirst said: *Take eate, this is my body.* All these Fathers say and agree, that it was his body in very deed: your Ministers tell you it was but Bread and Wine. When Chirst said to *Peter: Thou art Peter, that is a rocke, and on this rocke will I build my Church,* Mat. 16. these Fathers say, that *Peter* was made head of the Church, and after him all his Successors in the

See

See of *Rome*, where *Peter* was the first Bishop. Your Ministers tell you that *Peter* had no more preeminence then the other Apostles, and therefore the Bishop of *Rome* hath no more authority then another Bishop hath. When *Christ* said to his Apostles, *Receive ye the Holy Ghost, whatsoeuer yee doe loose in Earth, shall be loosed in Heauen, and whatsoeuer yee do binde in Earth, it shall be bound in Heauen.* These Fathers say that *Christ* gaue to his Church authority to remit sin by the ministry of the Priest, to all such as doe truly repent, and therefore will haue the people go to Confession: your Ministers haue taken that comfortable Sacrament of Penance away altogether. When *Raphael* the Angel saith in the twelfth Chapter of *Tobias*: *That he did offer vnto Tobias prayer to Almighty God.* And when in the second of *Machabees* the fifteenth chapter, *Onias* the Priest saith of *Jeremy* being dead. *This is he that prayeth much for his people, and for*

the holy City: These Fathers say the
that Angels and Saints do pray for vs, and
then that we may pray to them: your Mi-
nisters doe not sticke to say, that these
bookes of *Tobie* and the *Maskabees*
are scant good Scripture.

Many other things like vnto these,
I could reckon, but I should bee too
long, fearing lest I should weary you:
these few are sufficient to giue you a
taste of such markes as may shew you
the Catholike Church. These and ma-
ny other great reasons doe keepe all
good Christians within the Church.
These things make so many Catho-
likes, partly to haue suffered death:
partly to haue died in Prison: partly
to continue in Prison so many yeares:
partly to forsake their pleasant Coun-
treys, their deare friends, and to liue to
their Conscience amongst strangers,
being thought of many worldly men
to bee very fooles for so doing: but
they know right wel that the wisdom
of this world is foolishnesse before
God.

24 *The loue of the Soule.*

God. And Christ saith, *He that loneth father and mother, sister and brother, better then mee, is not worthy of mee,* Matth. 10.

Sisters, giue mee leave to tell you somewhat of my self, not for any brag, but the more to moue you, and to giue God all the praise for his great goodnesse towards me. It pleased my Parents to bring me vp in learning, as you know; as I was not the best, so I was at all times not counted the worst among my fellowes and companions: some small estimation I had in *Oxford* aboue my desert, more afterwards, when it pleased the Duke to make me, though vnworthy, Tutor to the Earle his sonne: as long as his Grace did prosper, I liued in his house to my conscience without trouble: when he was in the Tower, and other men ruled his house, I was willed to receiue the Communion, or to depart: if I would haue yeilded, I had very large offers, which I neede not to tell. It pleased

pleased God to stay mee so with his grace, that I chose rather to forsake all, then to doe against my belcefe, against my knowledge, against my conscience, against the law of Almighty God: For a time I lay secretly in England, afterwards I came beyond the Seas into these Catholike Countries, out of Schisme and hæresie: for the which I doe thanke Almighty God much more then for all the estimation that I had, or might haue had in England. Whatsoever my estate is here, I doe more esteeme it then all the riches of England, as it now standeth.

And were I so mad, thinke you, to forsake all preferment, all liuings, all estimation, to liue from my good Mother, from you my louing Sisters, and your husbands, from other my deare friends and companions, out of mine owne most pleasant Countrey? would I doe this, thinke you, but that my learning and my conscience, telleth

me; that to follow your Religion is present danger of body and soule, and to be in the Catholike Church is the onely way to saluation? Fie vpon all worldly riches, when the soule is in danger: nothing is so precious as the Soule: first seeke for the Kingdome of Heauen, and for other things as it pleaseth God. O that I might vnderstand once, you were of my minde, and of the Catholike Religion: O my heart would leape for ioy, to consider that although wee cannot liue together vpon earth, yet we may hereafter meete in Heauen, which is vnpossible as long as we disagree in Faith. Saint *Paul* saith, *There is one God, one Faith, one Baptisme.* Saint *Augustine* saith, speaking of one *Emeritus*, *Hee cannot be saued but in the Catholike Church.*

Doe you thinke it sufficient to beleeue in the Father, the Sonne, and the holy Ghost? Harken what Saint *Augustine* saith in the 88. Psalm, *What doth it profit thee, if thou confesse the Lord?*

*Lord? if thou honor God? if thou preach and praise him? if thou acknowledge his Sonne? if thou confesse that he sitteth at the right hand of his Father? What doth this profite thee, if thou blaspheme his Church? Saint Athanasius in his Creed saith, Woosoener will be saued, it is necessary that he hold the Catholike Faith, which Faith, vnlesse a man beleene in all points, and euery Article, without doubt (saith he) hee shall perish euerlastingly. One point is (good Sisters) that Christ gaue vs at his last Supper, his owne blessed body and bloud to feed vpon, in the remembrance of his bitter death: he that saith it is not so, doth hee beleue in Christ? Doth he not in effect say that Christ was not able to do it, and by that reason that he was not omnipotent? For when the three Euangelists report it so plainely, and Saint Paul after them: *Take eate this is my body, that shall bee delinerea for you: this is my bloud that shal bee shed for you*, Matth. 26. Marke 14. Luke 22.*

1. Cor. 11. What maketh a man to doubt but that it is so indeed? O you will say, I see nothing but Bread and Wine. If you should see his Body, no God a mercy if you did belecue it: But Christ said to *Thomas, Thou Thomas dost beleene, because thou hast seene: but happy are they that beleene when they see not,* Ioh. 20.

I pray you when the three Wise men came from the East to worship Christ, what did they see in him? For sooth a yong Infant, not able to helpe himselfe, sucking his Mother, a poore Carpenters wife, and that in an Oxe staule: yet they fell downe and worshipped him as God: Is it not as easie to belecue the body of Christ is vnder the forme of bread, as that Almighty God himselfe, was then vnder the shape of a silly weake infant? O good sisters, vnlesse you belecue, you shall neuer vnderstand: belecue once Christs words, and that he is Almighty, and that he is able to doe whatsoeuer hee saith,

faith, & you will think that all is easie: returne to the Catholike Church, and be content to learne that which you know not, of them that will not for all the world deceiue you, and you shall finde exceeding comfort.

When Christ shall say at the latter day, as it were in this manner, Was it not of my great kindnesse, that I left vnto you mine own body and bloud? and was it not of my exceeding goodnesse and wisdom to leaue it, not in the forme of flesh and bloud, lest your nature should abhorre it, but of bread and wine which can be loathsome to no man? and you make me this gay recompence, saying that it was nothing but bread & wine, because you could taste nothing els in your mouth and because your new Preachers told you so, whom I sent not? were not you Christned in another faith? Did not my Church *which is my Spouse*, Apoc. 21. & *the Pillar of truth*, 1. Tim 3. alwayes teach otherwise? What haue

you to say for your selues, but that you haue most vnkindly abused that blessed Sacrament and heavenly mystery, and make me a lyar, and deny my omnipotencie, and therfore deserue eternall damnation, with all such as haue decciued you?

When Christ shall say this, will it not be a heauy case? when *S. Cyprian*, *S. Ambrose*, *S. Chrysostome*, *S. Austine*, *S. Ierome*, *S. Gregory*, *S. Bernard*, all the old Fathers, now Saints in heauen, shall come and beare witnesse against you, and say that they taught otherwise? When your Bishops, that are now partly dead, and partly in prison, for the defending of this cause, shall condemne you, because you did not follow their good example? Whē your owne Doctors and Teachers shal not be able to answer for themselves, will it not bee a pitifull case? But I hope better of you (good Sisters) I cannot mistrust your good natures, but that you will bee glad to learne

learne the truth : which Almightye God grant vnto you for his dear Sons sake, who died for vs ; and that I may heare some comfortable newes from you.

Doe but signifie vnto me that you are content, if any thing be amisse, to be better instructed. Proue me what I can say for any thing that troubleth your consciences: It shall be far better newes vnto mee , to receiue two lines from you to such a purpose, then to vnderstand that your husbands were made Lords , and you Ladies. Hee is rich that is in the Catholike Church, & he is honourable that is in the fauor of God. Sisters, if I might do you good to God-ward, I would not flicke to aduenture this body of mine to saue your soules, to come and talke with you ; my body is not more pretious vnto me then your soules : how you are disposed, & what you would haue me to doe for your sakes, let me vnderstand by the next. Deale wisely,

I pray you, and warily, both for your owne sake, and for our good friend, this bearer: It is not reason that for his good will, hee should incurre any danger; God forbid, my trust is in your wisdom, that you will keepe this very close till hereafter, by reason of the great persecution.

The matter is weightie, and concerneth both you and this bearer very much: be wise and trustie, & deceiue not your Brother, that loueth you as himselfe, and therefore wisheth by all meanes to doe you good. Saint Paul saith, 1. Tim. 5. *He that hath not regard of his owne kindred, hath denied the Faith, and is worse then an Infidel.* Saint Chrysostome vpon the same place writeth thus, *If a man instruct strangers in the Faith and suffer his owne kin to continue in their error, with whom hee were likely to preuaile most, because they make most account of him, were hee not a most cruell and barbarous man?* For this cause I write vnto you, and wish you
all

all grace and goodnesse, all heauenly comfort. Last of all, and least of all, to prosper in this world, and yet I wish you that with all my heart at the pleasure of God.

Other good thing I haue none to send you but this, I will remaine in your debt for your gentle tokens. Cōmend me to your selues, your louing husbands, and your little ones, and when you haue learned to beleue right your selues, bring them vp accordingly, and teache them to feare God. Make much of this bearer, I pray you, and saue him harmelesse by your wise and discreet dealing. Almighty God pre-serue you, & by his holy Spirit lead you into all truth,

Amen.

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A LETTER

SENT TO A GENTLE-

MAN OF AVTHORITIE,

touching his following the

world, and dissembling in

Religion against his

conscience and

knowledge.

RI G H T Worshipfull, although
your worldly dignitie, & the iust
opinion of your great wisdom com-
pared with my contraries, might feare
me frō writing vnto you in this bold
manner, yet many things moued me,
especiallie my charitie towards you,
to whom I am beholding for causes
which you may remember, & my due-
tie towards God, whose good moti-
on I hope it was, that I should tel you
rather friendly then finelie, plainelie
then curiousslie, that which your selfe
doe know much better, but haue not
cause

cause so well to remember: *Because that vexation doth giue understanding.* And *Man when he was in honor did not understand,* Psal. 48. Which difference in estate, maketh that the younger man for years, and more simple for wit and knowledge, may notwithstanding sometime truly say with the Prophet, *Above ancients haue I understood, because I haue enquired out thy Commandements,* Psal. 118.

Presupposing then that you are in conscience a Catholike, and seeing that in outward shew you professe the contrarie, I am bold to reason familiarly with you, and to demand: whether you thinke it lawfull to belecue one thing inwardly, and to protest the contrarie openlie? and how you can auoide these euident Scriptures, *With the heart we beleue to Iustice:* But when there is necessary occasion, *With the mouth cōfession is made to saluation.* *He that shall deny me before men; I also will deny him before my Father which is*

in heauen. But if you thinke it vnlawfull so to doe, (because you wot well it is condemned of olde in the heretikes called *Hellesaitists* and *Priscilianists*) and yet doe against your owne perswasion, how answere you these places: *Blessed is hee that iudgeth not himself in that which he approueth.* And *whatsoever is not of Faith is sinne*, Rom. 6. That is (as Saint *Augustine* and others expound it) *reluctante conscientia: Our conscience striving against it.* If neither the one nor the other, but you are perswaded that a man may lawfullie professe both Religions, as time and Prince altereth. Besides, that it was the heresie of *Basilides*, *po adia-phorein*, as *Nicephorus* writeth: What interpretatiō haue you for these Scriptures, *Vsque quo claudicatis in utramq; partem*, &c. 3. Reuel. 18. 21. *How long haunts you on both sides? If our Lord be God? follow him: But if Baal? follow him.* And againe, *Cor ingrediens duas vias*, &c. *A heart that goeth two wayes,*
shall

shall not haue successe, and the peruerse of heart shall bee scandalized in them, Eccles. 3. And, you cannot drink the Chalice of our Lord, and the Chalice of Diuels, 1. Cor. 10. 21. you cannot serue two Masters. He that gathereth not with me scattereth. And againe: Doth the fountaine giue foorth at one hole sweete and sower water? And yet againe, But because thou art luke warme, and neither cold nor hot, I will begin to vomit thee out of my mouth. I need not vrge the terrible threatnings, your wisdome may earnestlie consider of it. But it is possible that you mislike of certaine things in the Catholike Religion, which you would wish to bee otherwise, and conceive a mixt Religion, compounded of that which is best in both. But Right Worshipfull, you are in mine opinion wiser then they, who notwithstanding for this singularitie, are esteemed to be wise men, and of graue iudgement, but of the vnwiser sort. You know concerning things

to be disliked, either they pertaine to faith, or to manners: if these later offend, you wote what Saint *Augustine* hath long agoone answered the Donatists: *Tollerare Ecclesiam, non probare, &c.* That the Church doth tolerate, and not approue them, and that there is so great quantity of chaffe that it couereth the corne, till he come that hath the fan in his hand to purge his floore.

If any point of doctrine agreed vpon by the whole Church (which is alwaies directed by the holy Ghost) misliketh you? you may vpon deeper consideration, iustly feare lest your selfe, or any other man in this case be not a true Catholike, nor of that Church, out of which is no saluation: For that which is the ground of your faith in one point must consequently be the ground of it in all the rest. So that if you beleene (as you doe) the presence of Christ in the blessed Sacramēt, because the vniuersal Church out of the Scriptures hath so concluded:

ded: then if the same Church doe define any other Article, for example, Of *Purgatory, of praying to Saints, of Pilgrimage of Pardons, of Images*, you must in like manner belecue the same. If not, What authority do you follow? what do you make your ground? but your singular fancy, as in these, so in all the rest which you seeme to belecue.

Far from the obedience which the Apostle teacheth: Captiuating their vnderstanding to the obedience of Faith. And very wide from Saint *Augustines* most learned and humble opinion. *I would not beleue the Gospel, except the authoritie of the Church did mooue me.* Hee that said so, would he not also vpon occasion offered boldly, and confidently haue said; I beleue there is Purgatorie; that there are Pardons in the Church; that we may pray to Saints, because the Church doth teach me to beleue so? And if you ask him what Church, he would send you to his long Treatises against the

Donatists, and shew you as in a glasse,
a very liuely description of this pre-
sent CATHOLIKE ROMANE
CHURCH: No doubt the authori-
tie of the Church is either so necessa-
rie, or so sufficient a foundation to
build vpon, that without the warran-
tise of it a man beleeueth nothing, be-
cause he beleeueth his owne braines;
and with it, a man may and ought e-
uen against human reason beleeue any
thing, because it is the Oracle of the
holy Ghost.

And in good sooth, it is a small rea-
son to credite one Article and discre-
dite another, both defined by the
Church. As to say, this is golde, and
this is copper, both being tried golde
by the touch-stone; which is to say
in plaine words, this I will, and this I
will not. *Sic volo, sic inbeo, stat pro ra-
tione voluntas.* Vnnaturall children,
and therefore indeede no true chil-
dren, that diuideth their Mother the
Church, liking this, mistaking that;
which

42 *The lone of the Soule.*

which is properly *denidere sententiam* exc
Euen as *Salomon* iudged most truely lab
her to be the false Mother, that requi
red most impudently : *Bee it neither to* wa
me, nor to thee; but let it bee diuided cau
3. Reg. 3. *Quid prodest? &c. What doth* and
it profit thee (saith *S. Augustine*) if thou dif
confesse our Lord, if thou honor God, if tha
thou prayse him, if thou dost acknow- and
ledge his Sonne, and confesse him to sit at eld
the right hand of the Father, and yet tet
dost blaspheme his Church? And after
he had recited all the Heresies before, *stra*
and in his time, he saith, *Omnis Chri-* us
stianus Catholicus &c. Emery Christian her
Catholike ought not to beleene these kni
things, but it followeth not, that emery ma
one that beleeueth not these things ought tha
to thinke and account himselfe to bee a go
Christian Catholike, for there may bee not
many other heresies which are not recko- the
ned up in this booke; any one of the which, an
whosoener holdeth is not a Christian Ca- &
tholike. And therefore Athanasius in m
Symbolo, saith, Which (Catholike Faith) re

except

except euery one doe keep holy and inuio-
lable, without doubt he shall perish euer-
lastingly. Thus much I haue said by the
way, rather to you, then of you: be-
cause I haue knowne certaine learned
and wise men of that misliking and
distinguishing humour.

But to you I will talke, as to one
that is in conscience a full Catholike,
and for outward behauour may bee
esteemed contrarie. S. *Austen* exhor-
teth vs: *Amemus Dominum Deum no-
strum, &c.* Let vs loue our Lord God, let
vs loue his Church: Him as our Father,
her as our Mother. This matrimonie is
knit together with great charitie. No
man offendeth the one, and deserueth
thankes of the other. Let no man say, I
goe to the Idols, and yet for all that I doe
not forsake Gods Church: I am a Ca-
tholike, holding thy Mother (in heart)
and offending thy Father (in fact openly)
&c. I need not tell you, that to com-
municat with Idolaters and with He-
retikes is all one, *Quia omnis haeresis
Idolum*

Idolum est sectatorum eius. Because a dee
 heresie (as S. Hierome saith) is the Idol mee
 of her followers. And therefore S. Au me
 sten declaring the danger of the one we
 to be more then the other, saith, *Ab* you
illis qui longe sunt, &c. We may easily the
 ware of those that bee a farre off, for you
 doth not so soon deceiue me, which saith, do
 Come adore the Idoll: he is very far from wi
 me. Art thou a Christian? I am a Chri the
 tian saith he: he is neere to me; he is a tha
 gainst me euen at hand: redeem thy soule lik
 in peace from those which are neere vnto yo
 ther. S. Ambrose saith, *Fraterno nomine,*
 &c. They persecute the Church vnder the pe
 name of a Brother, but not brotherly: co
 truely they desire to wound vs with their
 murdering sword vnder the chosen name
 of a Christian, and a certain fained Bro-
 ther-hood of saith.

Now if the pretended name of a tic
 Christian doth so easily procure credit a
 to false doctrine, What doth the name of
 of a Catholike to perswade erroneous st
 opinions? which I beseech you cōsider B
 deeply.

deeply. For a Catholike you are esteemed, and learned & wise: Many good meaning men that gladly would doe wel, do depend vpon you, harken what you say, look what you do, & because they are determined to follow you, by your doing ill and saying worse, you do pitifully infect many hearts, either with error or dissimulation, & wound their soules to euerlasting death: and that because they count you a Catholike, and therefore are perswaded, that you will not teach them amisse.

Surely, if Heresie should choose persons for her commendation, there could bee no greater policie, then to hire such as among the simple are accounted for wise Catholikes, and of them to be so esteemed, as indeed you are. But alas, to bee a slave to heretical aduancements, doth not become a wise man: and so great contempt of Christ and his Church cannot stand with the name of a Catholike: Besides that, the danger thereof is terrible,

terrible, and with little consideration And
 may iustly make a stony hart to quake phe
 and tremble. For what will you al grea
 ledge at the latter day? or vnder what my
 name will you plead for your saluati I
 on? *When he shall render euery man ac call*
ording to his works, Matth. 6. 27. That amp
 you are a Christian? But Christ will mar
 answere, *Non agnosco nomen tuum* coll
 &c. *I doe not acknowledge my name* ligi
where I do not acknowledge my doctrine fals
 That you are a Catholike. But Christ wor
 will say, *if thou sawest a theefe, thou ran diff*
nest after him. And, *my name through f*
you is blasphemed amongst Heretikes mak
 And, of close dissembling Catholikes, nde
their beky is filled with my secrets, P sal fro
 16. When our sweete Sauour (who t w
 made that notable confession for euery into
 ry one of vs before *Pontius Pilat*) shall disti
 thus say vnto you, that you dare not cha
 confesse him, will you not then wish to p
 that you had prayed with the Pro-Go
 phet: *Take not away out of my mouth* no
the word of truth utterly, P salm. 118. abo

And that you had done with the Prophet: *I haue not hid thy truth from the great Councell. And, Lo I will not stay my lips, Lord thou hast knowne,* Psal. 30.

Looke well vpon your person, your calling, your place, what a foule example it is to others, and when such a man doth (I will not say) further, but tolerate only and dissemble false Religion. Woe be to the world for scandals. S. *Augustine* hath a place much worthy of your consideration: *Si indifferenter habuero errorem tuum, &c.* If I (being a guide of others) should make it (in the weaker sort) a matter indifferent, to be of your error, then the strong in faith would note it, and thinke it were no matter of importance to fall into heresie. Therefore when any commoditie that the world might proffer by changing of his Religion: the strong prone to perishe would straight say to me; *Trust, God is on this side, and that side, there is no difference, men onely fall at variencie about the matter, haue made all this ado.*

doe. God may be serued on each hand. *A*
some Donatist (so was the sect of the *br*
time called, as now Protestant or Cal- *di*
uinist) should happily say unto him, I *ch*
not bestow my daughter vpon thee, ex- *th*
cept thou wilt be of our sect, such a one *se*
had need to take good heed and say, if *m*
were no hurt, but an indifferent matter *ci*
be of the Donatists partie, then our Pa- *we*
stors would not speake so many things *m*
against them, they would not busie them- *to*
selues so much about that error. There- *le*
fore we cease and hold our peace, hee w- *ma*
say all contrary: Surely if it were so ill- *for*
thing to be of the Sect or part of Donat- *th*
our Pastors would speake against it: would *in*
reprooue them, would seeke to win them *wh*
If they erred, they would reuoke them, *mi*
they be lost, they would seeke them. *lo*

If it be such a block for other men *or*
to stumble at, when the learned and *cu*
wise doth not confute heresie? What *w*
is it when hee followeth it himselfe *Id*
and dissemblingly praiseth it? Alas *no*
you cannot deny, but that you doe so

And so through thy knowledge, the weak brother shal perishe, for whom Christ hath died, 1. Cor. 8. S. Cyprian bringeth in children, whose Parents example made them deny Christ, pleading for themselves at the day of Iudgement in this manner. *Aug. Epist. 23. Nos nihil fecimus, &c. Wee our selues did nothing: wee forsooke not of our owne accord the meate and cup of our Lord, and hastened to prophane contagions: other mens faithlesnesse destroyed vs. We felt our Parents murderers of vs their own children, they for vs denied the Church our Mother, they forsooke God our Father, that being in our yong and unskilfull yeares, and wholly ignorant of the wickednesse, wee might be intangled by others in the fellowship of the sinne, and be intrapped by other mens fraude.*

If the yong children may thus accuse their naturall Parents, or such as were their bringers vp, in the case of Idolatry? may not the simple and ignorant people impute their damnati-

on to such as are their Rulers in the case of heresie? I will not dispute how the crimes doe differ to commit Idolatrie, and to countenance and further heresie, both against a mans conscience, but because dissimulation in the least of them, and *scandalizare fratres* is an horrible sinne, therefore the authorities which serued sometimes against the one, may now be aptly vsed against the other. *S. Austen* saith, *Apparet illud esse, &c.* It is euident that we be forbidden to vse any thing whatsoever for the honor of strange gods, or in such sort as we may be thought to vse it to that end, so taking it, that though we in our hearts contemne it, we yet prouoke them, that see not our mindes, to honor the same, Ep. 15. 4. And againe speaking of *Seneca*: *Eo damnabilis &c.* Hee did so much more damnably worship Idols, for that hee so did those things which he did in fained shew only, that the people might thinke hee did them truly and vnfamealy.

For how shal the people iudge, but according as they see and heare? If a good meaning or interpretatiō would serue, *Peter* might haue said, (as some old Writers excused him) that *dicendo, Nescio hominem, &c.* saying, *I know not the man*, hee meant, *I know him not for a pure man, but for God, made man.* The cp. *Iu. c. 22. Lu.* But, *Cum totum fidei &c.* Seeing the whole Sacrament of faith is knowne to consist in the confession of *Christ his name*, he shall be deemed to deny him that seeketh deceitfull and vain shifts for his excuse, and hee that would be counted to haue satisfied or fulfilled Lawes or Statutes promulgated against the Gospell, in that hee must bee aduindged to haue obeyed them, that he would haue himselfe seeme to haue done it. And therefore constant *Eleazarus* would not eate, no not lawfull meats, lest it should be thought hee did eate meates vnlawfull. I appeale to your conscience only (for what need I vrge euident places) whether these autho-

rities doe not concerne you? S. Ambrose saith, *Licet tibi silere in negotio*, &c. It is lawful for thee in a money matter onely to hold thy peace, though it were the part of a constant man even therein, also to stand in a matter of equity: But in the cause of God, where communion or fellowship in faith is in perill; even to dissemble is no small sinne.

O but it is good wisdom to maintaine credite in euery world, and to lose neither wealth nor estimation; I wonder that any wise man should thinke so. Much like as *Cato Uticensis* thought it great manhood to kill himselfe: and the secular Poet call it *Catonis nobile latum*, Cato his noble death: Whereas S. Austen proueth it to haue been dastardly cowardnesse, and womannish pucillanimitie. Right so that worldly wisdom, is foolishnesse with God: vnlesse a Christian man may say with the ynchristened and profane Orator, *Seruare temporibus sapientia semper est habitum*: It was alwaies coun-

ted wisdom to apply himselfe unto the time. And, *Non idem semper dicere, &c.* We ought not to speak the same thing alwayes, but to approue the same thing stil. And, *Quem fugiam scio, &c.* I know w^ho I should fly, but I know not to whom to fly. O but wee are commanded to obey our Prince; I neede not tell you how farre, and in what degrees: S. Peter and S. Iohn tell you by their example the case must be limited. I will onely put you in minde of other worthy men sometime in the Church: and as it were hold you the booke to reade how they haue dealt with Princes and Potentates vpon the like occasion: what vehement perswasions, most manifestly they resisted for his sake: Who is terrible, and taketh away the spirit of Princes, terrible to the Kings of the earth, Psal. 25.

Theodoretus writeth thus, *Cum Praefectus (Modestus) Caesaream venisset, &c.* When the Lieutenant was come to Caesaria, he called for Basil the great, and re-

ceined him honorably, and by a sweet and gentle speech exhorted him to yeeld to the time, and not upon too curious obseruation of some points of no great waight to betray so many and so great Churches, promising him withall to reconcile him to the Emperours fauor, and affirming that much good might come thereof to many. To whom this diuine man answered, that his tale were fit to perswade children and such others, which would easily like of such offers: But that those which are brought up in holy Writ, cannot suffer one syllable of Heauenly Doctrine and Lawes to bee betrayed, but for defence thereof would embrace, if need require, any kinde of death. As for the enuie of the Emperour, if it might be had with piety I much would esteeme it, but without that I say it is pernicious. May it please you to reade a little after, the constant confession of the Priests and Deacons of *Alexandria*, being exhorted by *Magnus* the Count: *Vt auit am fidem, &c.* To betray their Ancestors faith

faith receined of the Apostles by succession of the Fathers, affirming that Valens, the most clement Emperour, would be much pleased thereby. Lastly, with great vehemency of speech & loud voice, hee uttered these words: O miserable men, obey. assent to the Arrians opinion, for though your Religion were true, the diuine Maiesty would pardon, seeing you fall not from it willingly, but of necessity is compelled: for there is euer iust excuse to them that offend by necessity, though when a man falleth willingly, he cannot bee without blame. Reade the place, and marke how little they esteemed these worldly perswasions, which I haue therefore recited at large, because the world is prone now adaies, not only to vse, but also to follow the like enchantments.

But must the Prince needs be soothed? Then Symcones, an Arch-bishop of Persia, is without cause praised in the Ecclesiastical Histories. *Soro. lib. 1. cap. 8. Qui introductus ad Saporem &c.*

Who being brought to King Sapor. gave an account of his faith, neither was any whit afraid, neither adored the King: whereat the King being offended, demanded why he now did not his duty to him, as at other times before he had done? To whom Simeon, I was not, said he, before brought to your presence to renounce the true God, and therefore then I refused not to doe due honor to the King, but now it is not lawfull to doe the same, for now I come to combat for piety and our Religion.

Thus to obserue times (Right Worshipfull) was good wisdom so to honour the Prince at one time, that God not dishonored bee at another time. This was to render to Cæsar the things that are Cæsars, & the things that are Gods, to God. O that all Prelates & Rulers in worldly consideration worthy men, would learne by these examples and the like, to teach Princes, rather then to be taught by them; to be stout in Gods cause, and so happily to

winne

winne both the Prince and the people, rather then by the contrarie to peruert them. Will you haue an example of such lamentable consequents? *Vlphilas Gothorum Episcopus &c. Theod. lib. 4. cap. 32. Vlphilas, Bisshoppe of the Gothes, whose words the people counted of, as of very Lawes, being corrupted of Eudoxius by money, so perswaded those his barbarous men, not by any reason, but by his authority onely, that betwixt the Catholikes and the Arians there was no difference: that they affirme the Father to be greater then the Son, but yet w^d say that the Son is no creature.* Like as if an Heretike Superintendent, should aske a dissembling Catholike: Dost thou be'eeue that Christ is in the Sacrament? No forsooth: and saith no more, but meaneth he is not there visibly and fleshly: were not this to say as the Heretikes would haue? And if some learned man would teach in this case, that he might say so very well, were it not a damnable les-

son both to Master & Scholler? Your learning and your wisdom knoweth it were so.

But wil you giue me leaue to bring one example more of the peoples dangerous error, through the scandalous demeanor of Catholikes? *Misianus* and *Vitalis* sent to *Constantinople* from the Bishop of *Rome*, to examine the case of one *Peter* esteemed an heretike, dealt so coldly in the matter, and kept so familiar company with the Heretikes: *Vt e ratione &c. That by their meanes, many simple men were brought into error by the Heretikes, who sticke not to affirme that Peter was admitted, by the Bishop of Rome, to his Communion.* And because I speake of yeelding to Princes, the selfe-same History telleth, that *Acatius*, the Bishop of *Constantinople* (otherwise a worthy man) was iudged by the Coucell of *Calcedon*, *gravissimo crimine dignus*, worthy of a most grievous fault, because he did not tell *Zeno*, the Em-

perour, which communicated with Peter, the Councels sentence vpon him: *Cum certe istud si modo amaret Zenonem, &c. When perdy, if he had loued the Emperor Zeno, he had done that, but he had a greater desire to satisfie the Emperours minde, then to aduance the faith.* He saw that the Emperour had preferred him, and therefore to gratifie his Maiestie, dissembled what was done in the Councell, and himself communicated with him. But it was smal to the Emperours honor to haue such a friend that would not deale plainely, as it appeareth by the Storie.

Themistius, the Philosopher, speaking of the *Acacians*, that applyed themselves to the Emperors pleasure (*Iouianus*) against their conscience faith: *Assentatores non Deum sed purpuram coluisse, &c.* That those flatterers did not worship God, but the Emperor: & were like to Eurypus which runneth one while this way, another while that way.

Vndoubtedly, besides that, dissimulation in religion is an horrible offence toward God, besides the euill examples ministred thereby, to the simple, & the punishment due for so many soules miscarried: vndoubtedly, I say, a known dissembler is neuer well thought of, yea he is alwayes secretly misliked of the same Potentates, whom he thinketh by soothing & yeelding, to gratifie. And it is certaine, that among themselves they iest at such counterfeits. As *Octavius Augustus* drinking to a friend of his, taxed one that saue present, saying: *Proditionem amo, Proditores non laudo*: I loue the betraying of treason, but I do not praise the betrayers thereof.

And heere I remember the terrible story of *Constantinus* the false Bishop of *Constantinople*, who having yeelded to the Emperour against Images, and vterly abiuring them, and consented to the excommunication of *Iohn Chrysostomus* (otherwise) *Saint Damascene*, and

and other holy men for the same matter, notwithstanding fel into such displeasure & disgrace, that as it is long, so it is loathsome and pitifull to tell what dishonorable reproach hee sustained before all the people, where he had been Bishop, not one of them all mourning or lamenting his case, because of his inconstancie and double-nesse; for euen vtill his miserable death, the wretched man said what-foeuer they would haue him, hoping thereby to win fauour, but it fell out farre otherwise: For the wicked Emperour sending to him certaine of his Nobles, caused him to be questioned withall thus: *What say'st thou of our Faith, and the Councell that we held? You beleeue well, Sir, saith he, and the Councell was good:* Thinking by these words to please the Emperour; but they straight answered him: *We will not heare these things of thy polluted mouth; from henceforth therefore goe downe into darknesse.* And so hauing
ther

that sentence giuen vpon him, he descended into the places where wild beasts vse to bee kept, and there was beheaded. So that in this man (as in all double dealers) is, and shall be verified the prophesie of *Sophon*, that is *I will destroy those which sweare by one Lord, and by Melchon*: By their Lord God in heart, and the Idoll, or (as in the Hebrew) in their King with tongue and lippes.

Contrariwise, when a graue person will deale plainely, and resist the fancie of his Prince, although he might thereby incurre displeasure, that thing hath greater commodities, then may easily be esteemed, that is so glorious in heauen, and heroicall vpon earth, as might moue a man in many respects exceedingly. To omit all others, the aboue named *Constantine* shall suffice, to declare what wisdom it is, in time and place mildely to mortifie the Princes humour: Who being asked of the Emperour (named also *Constantine*)

Constantine) *Modo quid nos laderet, si dixerimus,* THEOTOKON KRISTOKON: Well, what hurt would it do vs, if we should call our blessed Lady the Mother of Christ? For the Catholike called her Gods Mother, and the *Nestorians* would not so doe, but called her Christs Mother onely. But the Bishop *Constantine* embracing the Emperour, said: *Oh my Lord haue pity, let not that terme be vsed to thy defiling: doeſt thou not see how Nestorius is published and proclaimed as accursed by the whole Church?* Who answered and said: *I asked the question but for my learning onely, it was but to thee spoken.* Is it not very plaine heere, that if the Patriarch had soothed him in this, as hee did afterwards in other things, a great part of the world had beene in danger of *Nestorisme*? But when he heard the matter gain-said, hee excused himselfe, and was ashamed that he had moued the question. Such a vertue it is to deale discretely, and religiously

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ously betweene God and Princes, that
we alwayes remember, *It is good rather to hope in our Lord, then to hope in Princes.*

Thus I haue rudely and briefly, but truly and charitably set downe before your eyes diuers examples, if it may please God to giue you heavenly vnderstanding, by some one or other of them, to see your owne fault, and to repent before the dreadfull account, which you must needs make so much the sooner, the elder that you are. Do not conceiue, I beseech you, that by these sundrie Histories I meant to describe your person, good Sir, I pray you take me not amisse. If by the vniuersall view of other mens naughtie demeanor, you do the better perceiue whatsoeuer little or great fault is in your selfe (as by the Preachers generall Sermon, we do all the better espy our own defects) that is my meaning, that was my purpose. If my manner of vtterance doe offend, pardon lack
of

that of skill, or thinke that I was rather
occupied about the matter, then curi-
ous in the arte. If you will needs think
that I touch you sometime more then
was need; let the chiding of a friend
preuaile more with your good nature
and wisdom, then the kisses of an
vn-enemie.

For learning or wisdom, I am not
worthy to counsell you, but of dutie
and good will I presume to exhort
you, so earnestly as I doe sincerely ho-
nor & loue you, desiring you to con-
sider how much Christ hath many
wayes done for you. *What then will
you render to our Lord, for all that hee
hath rendred to you: Psal. 115. Will you
dye for his sake? Spiritus promptus,
caro infirma: The spirit is prompt, but
the flesh is infirme, Matth. 26. That is
not required at your hand. Nondum
vsq; ad sanguinem resististis: You haue
not yet resisted vnto bloud, Heb. 12. Wil
you forsake all and become a beggar?
Si vis perfectus esse, vade & vende omnia
&*

& sequeere me: If thou wilt be perfect
go sell the things that thou hast, and fol-
low me, Matth. 19. 21. But neither
that of necessity. Will you suffer impo-
sonment? And at midnight Paul & Sil-
las praying, did praise God: whē the
feet were fast in the stocks in the inn
prison, Act. 16. But we see that many
earnest Catholikes haue also their li-
berty. Will you go into banishment
and liue in a Catholike Country? What
they shal persecute you in this city or coun-
tre; fly into another, Mat. 20. And yet
many with wisdom may liue also quietly
at home. Will you then for Christ's
sake leaue your liuing only, & liue
worshipfully vpon your stock? to hold
your peace, vnlesse you bee vrged to
cofesse your faith: not to prefer hereof
and further it, neither by word nor
deed? What may a man doe lesse, than
wil do any thing for his sweet Sauour
and mercifull Redeemer? What perma-
tation shal a man giue for his soule? Mat.
19. 16. If you had liued in the Prim

perfectiue world, when you must either haue
denied Christ, or suffer a long death
full of exquisit torments, what would
you haue done? Whereas now so lit-
& a little losse, a little before the time, of som
little temporalities, maketh you not
only deny your religion, but to main-
taine the contrary? And yet you may
remember well: much shall be requi-
red of him that hath much. And *Po-
tentes potenter tormenta patientur. The
mighty shall mightily suffer torments, Sap.
6. And woe to him by whom scandals
come. Luk. 17. 1. And shall they not all
know that worke wickednesse, that de-
scure my people as they would eat bread?
Psal. 12. And S. Austen saith, in Psal.
52. Cum scis malum esse quid facis, &c.
when thou doest know that that is ill
which thou doest, and yet for all that doest
it, doest thou not go downe to hel, aloue?
But I will not haue you feare onely:
Perfecta charitas, foras mittit timorem,
Perfect charity casteth out feare. Where-
fore, Good Sir, as you are not without
cause*

cause esteemed wise, to imploy it to
 his honor, who giueth all wisdom.
 Be content to be a foole to the world,
 that you may become heavenly wise.
S. Ambrose, S. Basil, S. Chrysostome
 were wise men; think what they haue
 done long ago, and would do in your
 case. Follow them, and be not seruants
 to them, that are the seruants of naughtie
 times: that say in effect, *Edamus & bibimus,*
cras moriemur: Let vs eat & drinke,
for to morrow we shal die, 1. Cor. 15. 32.
 If that were the way to Heauen,
 to follow al worlds, al Religions, al
 all Princes, to be still in fauor, to sleepe
 in a whole skin, to lose nothing, which
 way soeuer the winde bloweth. Surely
 many men could wisely doe all this
 that now are esteemed for very fool
 but, of such as in the last iudgement
 shal howle & cry out for very anguish
 and confusion: *we sencelesse esteemed*
their life madnesse, and their end will be
out honor: Behold how they are counted
among the children of God; and their

among the Saints, Wisd. 5.

This that I haue said is in truth nothing, in respect of the matter, but in respect of your wisdom it is much. I beseech God to adde more then I can utter or think, of his holy Spirit which may lead you, *In semitam rectam & crucem ostendat tibi viam in qua ambules:* In the straight path, and shew the way in the which you ought to walke. As for me, I am in this case to you, as one that knocketh the candle, or opening the gate before his master. I seeke no thank by this my seruice, as knoweth God: onely I quake to thinke of my friends damnation: and therefore I crie out vnto you, and make a noyse, such as I can in this my infancie. *Nam neq; qui plantat est aliquid, neq; qui rigat sed qui meretur incrementum, Deus.* For neither he that planteth is any thing, nor he that watereth, but he that giueth the increase, God, 1. Cor. 3. Christ our Saviour receiue your Worship in long and good health.

CATHO.

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EXERCISES

CATHO.

LIKE QUESTIONS TO

THE PROTESTANTS.

I Pray thee Protestant beare with mee,
to aske thee questions two or three,
And if an answere thou canst make,
more of thy countell I will take.

Many and sundrie Sects appeare,
now in the world farre and neare,
The Protestant, the Puritan,
the Calvinist, the Zwinglian,
The Brownings, and the Family of Loue,
and many more which I can proue,
And the Roman Faith truely,
which you doe call Papistry.

All these in very deed,
rehearse all Articles in the Creed,
And euery one of them saith,
that theirs is the Catholike Faith.

How should I among all these
know the truth from fained lyes,
For euery one confesse Iesu,
saying that their Faith is true.

But this is it that I doe seeke,
to know the Church Catholike:

The

The communion or the company,
of Holy men in vniuity.

CATHOLIKE.

IN your Bibles I haue read,
the Church must through the world
spread, *Psal. 71.*

For Christ his Apostles sent,
with power and eke commandment:
That to all Nations they should go,
to Preach and to Baptise also, *Mat. 28.*

Who hath done this, to know I wish,
for that is sure the Church of Christ,
And for example let me know,
and if thou canst I pray thee show:

What company did take in hand,
the first conuersion of our Land.

And all Countries euery where,
throughout the world farre and neare,
This was doubtlesse the Church of Rome,
therefore be yee conuerted soone.

Saint *Paul* in his Epistle saith, *Rom. 1.*
the Romans had the Catholike faith,

Saying it was renowned,
spoken of and published,

Throughout the world ouer all,
Catholike Vniuersall,

Siith yours was neuer so,
why should I to your Churches go.

Thus saith the Prophet *Malachie*, *Mal. 3.*
there shall be offered farre and nee,

A Cleane Oblation and Sacrifice,
 from the place the Sunne doth rise,
 To the going downe of the same,
 and what is that, I pray thee name,
 If it be not the holy Masse,
 declare and tell me what it was.
 In the eighteenth Psalme I found,
 the whole world should heare their sound,
 This marke sith you doe truely want,
 I haue no reason to recant.

CONTINUANCE.

THis is another marke most surè,
 the faith of Christ must still indure
 According as our Sauionr said,
 when for Saint *Peter* he had pray'd. *Luc. 22*
Simon thy faith shall neuer faile, *Mat. 16*
 the gates of hell shall not preuaile,
 The holy Ghost your comforter, *Ioh. 14*
 shall remaine with you for euer.
 And I my selfe your surest friend, *Mat. 28*
 will be with you vnto the end.
 Saint *Paul* hath the like speech, *Eph. 4*
 there shall be alwayes men to preach,
 Apostles, Doctors, and the like.
 in the Church Catholike :
 If these were not in the Church of Rome,
 then will I be conuerted soone.

V I S I B L E.

THis is another marke most cleare,
 the Church of God must still appeare
 As a Citie vpon a hill, *Mat. 5.*
 seene and continue still.
 As a light on a candle sticke, *ibid.*
 such is the Church Catholike.
 Our Saviour saith, if one offend, *Mat. 18.*
 and will not be ruled by his friend.
 Tell the Church without delay,
 and if he will not then obey,
 Doe thou esteeme such a man,
 an Heathen or a Publican,
 Is not the Church wherein we see,
 Two hundred Bishops thirtie three,
 To haue succeeded each other,
 since the time of Saint Peter.
 Shew me first this marke in you,
 Before you say your faith is true:
 If it be not in the Church of Rome,
 then will I be conuerted soone.

V N I T Y.

THis is another marke truely,
 the true Church must haue Vnitie,
 As our Saviour hath foretold, *Iob. 10.*
 one shepheard, and one fold, *Sacr.*
 One is my Spoule, one is my Loue, *Cant. 6.*
 one is my darling and my Doue. *As fo*
 This is his House, and at sometime, *an*

to the Protestants.

75

he doth resemble it to a Vine.

His Father is the Husband-man,

a branch is euery Christian,

I. Cor. 12.

This is his body mysticall,

the which he doth his Kingdome call,

Whereof Saint Peter had the keyes,

and his Successors hath alwayes, Mat. 16.

This is the pillar and ground,

Wherein all truth is to be found: 1. Tim. 3.

So likewise Saint Paul saith,

one Baptisme, and one Faith,

Ephes. 4.

And our Lord le'u.

haue no dissention among you.

Shew me any company.

that in all points doth still agree:

Except the holy Church of Rome,

If you desire to conuert me soone.

H O L Y.

THis you say in very deed,

when you rehearse the Nicene Creed,

One Church Catholike,

Holy and Apostolike.

This is another marke truely,

the Church of God must be holy. 1. Cor. 3.

Holy Men, holy Seruice,

Ceremonies, and Sacrifice.

Sacraments and Holy-dayes,

are obserued in her alwayes.

As for the Saints and Martyrs all,

and Virgins, which you Saints doe call,

D 2

Whose

Whose names are in your Calender,
 when liued they and where,
 In what Religion was it they died,
 by whom were they canonized,
 If it were not your companie,
 then is your Faith an heretic.

HERETICKES.

OYr Saujour warneth vs to haue care,
 and of false Prophets to beware,
 That in his name should come,
 not sent, yet they would ruine. *Mat. Was*
 Theeues not entring by the dore, *Ioh. 11*
 that kill and steale, and keepe a store,
 Wolues in sheepes cloathing,
 that kill the soules, and steale the ritching *Saying*
 Thistles, thornes, corrupting ground,
 on whom no good fruits is found,
 Liuing after their lusts truely,
 whose god is their owne belly.
 Dogges, Foxes, Masters of lyes,
 that new sectes will still deuise,
 Bringing in dissention,
 and heape to themselves perdition.
 These markes agree with you,
 more then the Pagan, Turke, or Iew,
 For they denie the name of Christ,
 and counterfeit no Christian Priest.
 You say your faith did appeare,
 for the first six hundred yeare,
 But tell me, if that you can,

when Papistrie first began.

Where were the seruants of the Lord,
that none of them durst speake a word :

Where were the Feeders of the sheepe,
what were they all so fowd asleepe,

That none of them could open mouth,
once to defend the knowne truth ?

Did Saint *Peters* faith faile ?

did the gates of hell preuaile ?

Did the salt lose his sauour ?

was the Spouse out of fauour ?

Was the Pillar ouerthrowne,

by whom all truth was to be knowne ?

By this you would proue plaine,

all Christs promises to be in vaine,

Saying heauen and earth shall passe indeed,
but of his word no iot we reade.

Where haue you been so long a time ?

to whom did your light shine ?

Where did your principall Pastor sit ?

who kept your keyes, who fed your sheepe ?

Shew some Churches you haue built,

I can shew many you haue spilt ?

Were all damned eternally,

that were not of your company ?

How might a man haue found you out,

to haue triall in matters of doubt ?

When no such company did appeare,

for so many hundred yeare,

Till *Luther* a lying Fryer,

on whom the Diuell had desire.

Brake his vow and married a Nunne,
and then your Heresie first begunne,
And fauoured in Saxony,
by a Duke that loued liberty:
And in King *Edwards* time truely,
it first infected our Country.
For a thousand yeeres you say,
that Papistrie did beare the sway:
And during all that space,
no Protestant durst shew his face.
Who kept the holy Scriptures then,
from the hands of wicked men?
Who had authoritie to ordaine,
or make Priests or Bishops againe?
For he that enreth without order,
as a theefe doth kill and murder:
He is a Wolfe, and no Priest,
an enemy to our Sauour Christ.
And one thing doth make me muse,
that no Priest you did refuse,
Ordered by the Church of Rome,
but he was accepted soone.
If he would say your new Seruice,
he should haue a Benefice:
Without any further order,
and accounted for the better.
How may shee make a lawfull Priest,
if shee be not the Church of Christ?
Answer this if that you can,
or cease to be a Protestan.
But whiles your answer you deuise,

I counsell all men that are wise,
To hold the Faith maintained heere,
the space of a thousand yeere,
Brought to vs English men,
by our Apostle Saint *Austen*,
Who from Rome was hither sent,
when *Ethelbert* was King of Kent,
Who learned his faith of *Gregory*,
which faith was kept successiuely,
By threescore Bishops and three,
from Saint *Peters* time we see,
Who learned his faith of Christ Iesu,
who is the Sonne of God most true.
To him be all honor and prayse,
who doth defend his Church alwayes.

FINIS.

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A C A T A.
LOGVE OF DIVERS VI-
SIBLE PROFESSORS
of the Catholike
Faith.

Which sheweth, that the Romane
Church hath beene (as the true Church
must be) continually VISIBLE,
in all ages since Christ.

Taken out of the Appendix to the Reply of
A. D. vnto M. Ant. Wotton, and M. Iohn
White, Ministers.

DEVT. 4. 32.

*Inquire of ancient times before you: remember
the old dayes of your Fore-fathers: consider of sue-
rie age as they haue passed: aske your Father, and
he will tell you: demand of your Ancestors, and
they will declare vnto you.*

Permissu Superiorum. M. D C. XIX.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

IN THE YEAR 1660

BY JOHN DEWEE

OF THE SOCIETY

AND OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

VOLUME THE FIRST

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

IN THE YEAR 1660

BY JOHN DEWEE

OF THE SOCIETY

THE TABLE.

- 1 **T**H E Preface to the Reader.
- 2 A Catalogue of diuers visible Professors.
- 3 A Challenge to the Protestants, vrging them to shew (if they can) a like Catalogue of visible Professors of the Protestant Faith.
- 4 An Aduertisement about the fore-said Catalogue.
- 5 The Protestants answere to this Challenge.
- 6 Obiections against the Catalogue answered.
- 7 The Protestants Catalogue confuted.
- 8 The reasons why they cannot make a better Catalogue.
- 9 Euery Sect of Heretikes may make as good an answere to my Challenge, as Protestants haue made.
- 10 An Epilogue, in which is shewed, what fruit may bee reaped by the precedent discourse.
- 11 The Preface to the Catalogue.

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TO THE READER.

GENTLE Reader, This ensuing Catalogue hath beene greatly desired by diners friends to bee printed alone, to the end, that when any Adversary of the Roman Church shall demand (as the use of many is to doe now adaies) a visible succession of Professors of the Catholike Faith, throughout every Age, all agreeing in one, and the selfe-same unitie of Faith and Beleeefe, from Christ his time vnto ours; thou mayest easily. and without further seeking of other Authors, shew the same to him for his satisfaction in this behalfe. And if he cannot shew vnto thee a like succession of Professors of his Church and Faith (as infallibly he will neuer be able to doe) all agreeing in the profession of one and the same Faith and Beleeefe from the beginning; then hast thou good reason, not only not to credit, or barken vnto him, or
his

TO THE READER.

his Church, but unto the Catholike, of whose speciall Markes, is this of visible Succession, which of how great importance the same is, and ever hath been in the Question of Catholike and Protestant Beleeefe, I leave to thy prudent Consideration.

* *

THE

~~SCANDALOUS AND UNLAWFUL~~

THE PREFACE TO THE
CATALOGUE.

WHEREAS it hath bin pro-
ued in a Treatise, called the
Treatise of Faith; and in a Reply made
against one Master *Wotton*, and Master
White, Ministers, impugnors of that
Treatise; that none can be saued with-
out the infallible beleefe of al points,
necessarily belonging to the true Chri-
stian faith, reuealed by God, & taught
by the lawfully sent Preachers, Do-
ctors, and Pastors of the true Church,
Rom. 10. 14, 15. Ephes. 4. 11, 12. which
is (as cannot be denied) the *Ordinarie*
meanes, appointed by God, by which
all sorts of people must learne *That*
one Infallible entire faith; which is ne-
cessarie to salvation.

Whereas also in the same Treatise,
and Reply, it is proued, that the fore-
said true Christian Church, or Com-
pany of lawfully sent Preachers, Do-
ctors, Pastors, and other Professors,
began

THE PREFACE

began in Christ Iesus and his Apostles, and Disciples, and was by the promise of Christ to continue all dayes vntill the end of the world in a succession of persons, who being alwayes assisted by the holy Ghost, doe beleue, professe, and teach one, and the same true doctrine of Faith, which they first receiued of Christ, and his Apostles.

Whereas also this Succession beleeuing, professing, and teaching the Christian Faith, is in the same Treatise and Reply shewed to be alwayes so visible, that not onely one of them did know another, and were, at least, in generall knowne to the world, so as euen Infidels knew that some such there were; but also so as that in all ages some of the more eminent were knowne to the world, by name, and are yet so famous for professing the Faith, or for suffering for it, as that their names, acts and monuments (by which their faith is declared) may yet be

TO THE CATALOGUE.

be found set downe in approved Histories.

Whereas (I say) all this is clearely prooued in the foresaid *Treatise* and *Reply*: I haue thought it to bee the most short, and most plaine way to finde out, which is the only true Christian Church, and by it, which is the only true Christian soule-sauing faith. To set downe a Catalogue of the names of some such men, as from our Sauour Christ his time, haue in all ages professed one and the same Faith in all points, which wee Catholikes professe at this day, *Challenging Protestants*, to set downe, if they can, a like Catalogue, or at least some names of men, professing in all ages one and the same faith, which the Protestants, whether they be *Lutherans*, *Calvinists*, *Anabaptists*, or of whatsoeuer Sect, do now professe in all points, controuerted betwixt them and vs.

This to be a compendious, or short way, is of it selfe cleare enough, that

it

THE PREFACE

it is a conuincing, plaine and certain way, I proue by this reason.

Sith, according to the premise
The true Church (which is the ordinary meanes, appointed by God to instruct men in matters of Faith) must be alwayes visible, and so knowne to the world, that the names of some of the more eminent members thereof, haue in all ages beene set downe, and yet are to be seene in approved *Histories*. *No Church* (which hath not been in that manner visible or which cannot out of approved *Histories*, shew a Catalogue of the names of the Professours of the Faith and Religion, from age to age) can be the true Church, which must instruct all sorts of men in the true Faith.

If therefore Protestants *Challenge* (as by this my Challenge I will make good they cannot) shew their Church to haue beene alwayes visible, by shewing a Catalogue of the names

some

TO THE CATALOGUE.

some eminent *Protestant Professors* in all ages. It evidently followeth, without other prooffe, that theirs is not the true Church, and consequently their Faith, is not the true Faith.

Now whereas the same Challenge (which heere I make to Protestants) may in like manner bee made by the *Roman Church* to all other Sectes of Heretikes: *None* of which can by an vninterrupted visible Succession deriue the pedegree of their persons, and doctrine, from Christ and his Apostles, as the true Church (which is the true heire of Christ and his Apostles) must doe; and as the *Romane Church* (that is, that Companie of Christians, who, though dispersed through the world, agree in profession of Faith with the Church of Rome) can doe. Sith, I say, no Church differing in doctrine from the *Romane Church*, can deriue their pedegree from Christ and his Apostles, by shewing a visible Succession of lawfully

THE PREFACE

fully sent Preachers, Doctors, Pastors and other Professors agreeing with them in one and the same Faith of Christ.

It followeth verie evidently, without all other prooffe, that the *Romane Church is the onely true Church of which consequently every one ought to learne*, what is the true Faith in all points controuerted, or which may bee controuerted amongst Christians.

To shew therefore, that the *Romane Church* hath lawfull possession of Christian doctrine, as being the true heire, which can deriue her pedigree from Christ and his Apostles, by shewing a visible Succession of lawfully sent Preachers, Doctors, Pastors, and other Professours of her Christian doctrine.

I haue thought good to present vnto thee (gentle Reader) this ensuing Catalogue of Professors of *Romane* doctrine: Vnto which is adioyned

TO THE CATALOGUE.

ned a Challenge to Protestants, to see if they can shew a like Catalogue of Professours of Protestant doctrine, which if they cannot do (as they cannot). It is evident, that they haue no right to pretend, that they haue among them lawfull profession of true Christian doctrine.



An. Dom.

An. Dom. Chiefe Pastors. Gen. Councels.

30. *From the yeare 30.*

30 Iesus Christ.

34 S. Peter Apost.

69 Linus. *The Hierosolymitan Councell.*
Act. 15.

80 Cletus.

93 Clemens.

100. *From the yeare 100.*

103 Anacletus.

112 Euaristus.

121 Alexander.

132 Sixtus I.

142 Telesphorus.

154 Higinus.

158 Pius I.

Vnto the yeare 100.

The Blessed Virgin Marie.

S. Iohn Baptist. S. Iohn Apostle and Euangelist, *with the other Apostles and Euangelists.*

Martha. Mary Magdalen. S. Paul. Apostle. Stephen *the first Martyr.* Timothy. Barnabas. Tecla. Dionysius Areopagita. Martialis. *And others.*

Romans, Corinthians, Galathians, Ephesians, Philippians, Colossias, Thessalonians, Hebrewes, and others dispersed through al Countries where the Apostles and Apostolike men preached, to wit, in Italy, Spaine, France, England, &c.

Vnto the yeare 200.

Ignatius. Eustachius. Hermes. Getulius. Polycarpus. Concordius. Iustinus. Eusebius. Vincentius. Pantenus. Ireneus. Potentianus. Narcissus. Potamiena. Sophia. Spes. Fides. Charitas. Felicitas, *with her seven children.* Dionysius Corinth. Peregrinus. Lucius
King

An. Chiefe Pastors. Gen. Council

165 Anicetus.

175 Soter.

179 Fleutherius.

194 Victor I.

200 *From the yeare 200.*

204 Zephyrinus.

121 Calixtus I.

227 Vrbanus I.

233 Pontianus.

238 Anterus.

239 Fabianus.

254 Cornelius.

255 Lucius.

257 Stephanus I.

260 Sixtus II.

261 Dionysius I.

273 Felix I.

275 Eutychianus.

284 Caius.

296 Marcellinus.

Catholike Professors.

3

King of England. Andochius. Agrippinus, and innumerable others.

Many Indians converted by Pantennus. See Baronius his Annals, and Martyrologe.

Vnto the yeare 300.

*Simplicius. Calepodius. Abdon. Sen-
nen. Pamachius. Tiburtius. Valeria-
nus. Verianus. Marcellinus. Dorotheus.
Gordianus. Polieuctus. Potentiana.
Triphon. Blasius. Maximianus. Cle-
mens. Barbara. Agatha. Apollonia.
Cyprianus. Hippolitus. Gregorius
Thaumaturg. Pontius. Laurentius.
Thyrsus. Cæcilia. Victorius. Polychro-
nius. Nemefius. Olympius. Crispi-
nus. Crispinianus. Adrianus. Eubolus.
Georgius. Irene. Chronia. Pantaleon.
Agnes. Iulitta. Gordius. Barlaam.
Gereon with his companions. Cosmas.
Damianns. Mauritius with the The-
bean Legion, and others without num-
ber.*

E

Vnto

An. Chiefe Pastors. Gen. Council

300 *From the yeare 300.*

304 Marcellus. *The first Nicene Council, having*

309 Eusebius. *it 318. Fathers, under the Pope Silvester*

312 Melchiades. *against Arius the Heretike.*

314 Sylvester I.

336 Marcus.

337 Iulius.

352 Liberius. }

358 Felix II. }

367 Damasus.

385 Siricius.

398 Anastasius I.

The first Constantinopolitan Council having in 150. Fathers under Damasus Pope against Macedonius the Heretike.

Liberius was first before Felix, and secondly after Felix.

Vnto the yeare 400.

Domnus with 2000. Martyrs. Lucianus. Theodorus. Paulus the first Eremit. Milles. Iacobus Nisibitanus. Spiridion. Macarius. Nicolaus. Helene mother to Constantine. Cōstantine Emperour, by whose meanes Christian Religion did wonderfully flourish. Marcus Aretius. Nicetas. Theodorus. Antonius. Hilarion. Artenus. Athanasius. Martyrius. Paulus Cōstantinop. Hilarius Martianus. Pachominus. Gregorius Naz. Ephreem. Didimus. Macarius. Nicetius. Basilus. Pacianus. Mutius. Prudentius. Ambrosius. Hieronymus. Epiphanius. Brixius. Cyrillus. Hierosolym. Euphrasia. Blesilla. Amphilochius.

The conuerted Dacians, Getes, Bessites and Scythians, Morins, and Nernians, of whom Paulinus writeth. The Armenians, and Hunnes, and those troupes of Monkes of India. Persia, Ethiopia, of which Saint Hierome writeth, and infinite others.

An. Chiefe Pastors. Gen. Councils.

400 *From the yeare 400.*

402 Innocentius I.

417 Sozimus. *The Ephesus*

419 Bonifacius I. *Councell having*
in it 200. Fa-

424 Celestinus I. *thers under Ce-*

432 Sixtus III. *lestine Pope, a-*

440 Leo Magnus. *gainst Nestorius*
the Heretike.

461 Hilarius.

468 Simplicius. *The Calcedon*

483 Felix III. *Councell having*
in it 630. Fa-

492 Gelasius I. *thers, under Leo*

497 Anastasius II. *Pope, against*
Eutiches the He-

499 Symmachus. *retike.*

500. *From the yeare 500.*

514 Hormisda.

524 Ioannes I.

526 Felix IIII.

Catholike Professors.

5

Unto the yeare 500.

Seuerinus. Tigrius. Exuperius. Eutropius. Ioannes Chrysoftom. Paulinus. Mauritius. Augustinus. Maximus. Simplicius. Vincentius Lyrin. Iacobus Persa. Alexius. Cyrillus Alexandrinus. Virgula with 11000. Virgins. Prosper. Honoratus. Rusticus. Palladius. Germanus. Bonifacius. Euthymius. Simeon Stelites. Chrysologus. Patricius. Geminianus. Proclus. Remigius. Vedastus. Albinus. Eugenius. Vigilus. Fulgentius. Boetius. Epiphanius. Ticinensis. Nilus. Seuerinus. Theodosius Abbas.

*The Scots conuerted by Palladius.
The French conuerted by Remigius and
Vedastus. 4979. Martyrs and Confessors
of Africa, and many others.*

Unto the yeare 600.

Gerardus. Genouefa. Columbus. Oportuna. Germanus Parisiensis. Maria Egyptiaca. Brigitta. Simeon. Salus.
E 3 Leander.

<i>An.</i>	<i>Chiefe Pastors. Gen. Councels.</i>	
530	Bonifacius II.	
532	Ioannes II.	<i>The second</i>
535	Agapetus	<i>Constanti-</i>
537	Siluerius.	<i>nopolitane</i>
540	Vigilius.	<i>Council, ha-</i>
556	Pelagius I.	<i>ving in it</i>
560	Ioannes III.	<i>165. Fa-</i>
573	Benedictus I.	<i>thers, under</i>
578	Pelagius II.	<i>Pope Vigilius</i>
590	Gregorius Magnus.	<i>against An-</i>
600	<i>From the yeare 600.</i>	<i>thimus and</i>
605	Sabinianus.	<i>Theodorus.</i>
606	Bonifacius III.	
615	Deus-dedit.	
618	Bonifacius IV.	
626	Honorius.	

Catholike Professors.

6

Leander. Benedictus, *Instituter of the Order of Benedictine Monks.* Rupertus. Maurus. Placidus. Arnulphus. Launomarus. Radegūdis. Leonardus. Hospitius. Gallus. Colūbanus. Ioannes Clymacus. Goar. Ermingildus. Isaac. Felix. Quiriacus. Fortunatus. Tetricus. Agricola. Avirus. Bonifacius. Cassius. Victor. Cerbonius. Crotildis. Dacius. Eleutherius. Firminus. Lantus. Nice-tius. Pretextatus. Quintianus. Euphronius. Eufychius. Gregorius Turonensis. Medardus. Dalmatius Pater-nus. Mellitus. Sabbas, *and others.*

Austen the Monke, who sent by Pope Gregorie, converted England The Nor-therne Picts, the Goths, the Bavarians, Barbaritians, and Burgundians were converted in this age.

Unto the yeare 700.

Anastasius Persa. Walburga. Attala. Eustasius. Ioannes Eleemosinarius. Isidorus. Claudius Bizunt. Theodorus. Arnulphus. Aldegund. Eligius. Seue-rus. Cæsarius. Bauo. Maximus. Trudo.

An. Chiefe Pastors. Gen. Councils

639 Severinus.

640 Ioannes IV.

642 Theodorus I.

649 Martinus I.

654 Eugenius.

655 Vitalianus.

669 Adeodatus.

676 Domnus I.

678 Agatho.

683 Leo II.

684 Benedictus II.

685 Ioannes V.

686 Conon.

688 Sergius.

*The third Constantinopolitan
Council, being
in it 290. Fathers under Pope
Agatho, against
the Monothelites*

700. From the years 700.

702 Ioannes VI.

705 Ioannes VII.

Sisinnus.

708 Constantinus. }

714 Gregorius II.

731 Gregorius III.

Catholike Professors.

7

Oswaldus. Audoenus, Lambertus. Gaugericus. Anhelmus. Betulphus. Berta. Cunibertus. Aidanus. Cuthbertus. Iulianus. Marinus. Bercarius. Eugenius. *The two Ewaldies.* Andonius. Damianus Tiemensis. Kilianus. Ioannes Bergomensis. Willebrordus. Aldagifus. Ceadda. Maxellendis. Projectus. Paulinus. Wikfridus. Edilburga. Leodigarius. Suibertus. Walericus Nicetius. Vltanus, *and others.*

The Flemings converted by Eligius. the Westphalians converted by the two Ewaldies. The people of Franconia converted by Kilianus. Multitudes of Spaniards converted by Andonius. The Frisians converted by Willebrord.

Vnto the yeare 800.

Venerable Bede. Bonitus. Grimoadus. Guthlacus. Ioannes damascenus. Germanus. Winocus. Hermingildis. Bonifacius. Sebalus. Plestrudis. Wādergilfus. Lioba. Iodocus. Pirminus. Odilia. Gertrudis. Hubertus. Algilol-

E 5

phus.

An. Chiefe Pastors. Gen. Councils.

- The second*
742 Zacharias. *Nicene Coun-*
cell, hauing
752 Stephanus II. *in it 350 fa-*
Stephanus III. *thers, under*
P. Adrian, a-
gainst Image
757 Paulus I. *breakers.*
768 Stephanus IV.
772 Adrianus.
796 Leo III.
800. *From the yeare 800.*
816 Stephanus V.
817 Paschalis I.
824 Eugenius II.
827 Valentinus
828 Gregorius IV.
844 Sergius. II.
847 Leo IV.
855 Benedictus III.

Catholike Professors.

8

phus. Lullus. Burchardus. Rigobertus. Gangulphus. Gudula, and others.

The Hassits, Thuringians, Erphordians, and Cattiens converted by Boniface the English Monke. The Lombards converted by Sebaldu. The Iewes of the City of Berinthum being converted by the bleeding of a Crucifix, which was stabbed by them contumeliously, the bloud wherof cured all diseases as Crantzius testifies in Metrop. l. 1. c. 9. The two Saxon Dukes Witk. & Alb. converted by a miraculous sight seen by Witk. to wit, a faire child descending from the Priests hands into the mouth of them that received the Sacr.

Vnto the yeare 900.

Sabinus. Ansgratius. Ludgerus. Gerfridus. Geroldus. Ioannicius. Ida. Nicetas. Monolphus. Withgungus. Adelradus. Meruardus. Rumoldus. Ansgarus. Rembertus. Swithinus. Atalpus. Sefinandus, and others.

The Danes & Swethens converted by Ansgratius. The Burgarians converted by Ioannicius.

An. Chiefe Pastors. Gen. Councels.

858 Nicolaus I. *The fourth Con.*

868 Adrianus II. *stantinopolitane*

873 Ioannes VIII. *Councell, having*

883 Martinus II. *init 300. fathers*

884 Adrianus III. *under Adrian*

885 Stephanus VI. *the second Pope,*

891 Formosus. *against Photius.*

Bonifacius VI.

897 Stephanus VII. |

900 Romanus.

900. *From the yeare 900.*

901 Theodorus II. }
Ioannes IX. }

905 Benedictus IV.

907 Leo V.

908 Christophorus. }
Sergius III. }

910 Anastasius II.

Lando.

912 Ioannes IX. }

928 Leo VI.

929 Stephanus VIII.

931 Ioannes XI.

936 Leo VII.

Ioannicius. The Rugians converted by the Monkes of Corbeia. The Moravians converted by Withgungus. The Rus-sites converted by a Priest sent by the Emperour Basilus.

Vnto the yeare 1000.

Odo Cluniaensis. Wenceslaus. Adalricus. Bruno Coloniensis. Guibertus Maiolus. Dunstanus, Romoaldus. Elphegus. Adelheides. Wolfgangus. Poppo. Berualdus. Adelbertus. Ægidius Tusculanus, and others,

The

An. Chiefe Pastors. Gen. Councils.

- 940 Stephanus IX.
 943 Martinus III.
 946 Agapetus II.
 956 Ioannes XII.
 965 Benedictus V.
 966 Ioannes XIII.
 972 Dominus II.
 973 Benedictus VI.
 975 Benedictus VII.
 984 Ioannes XIV.
 985 Ioannes XV.
 995 Ioannes XVI.
 996 Gregorius V.
 999 Silvester II.

1000. *From the yeare 1000.*

- | | | |
|------|------------------|--|
| | Ioannes XVII.) | } <i>The Lateran
Counc. having in
it 113. fathers un-
der Nic. II. Pope,
in which Beven-
gwin the Here-
tike (who denied
the reall presence
of Christs body in
the Sacr.) being
convict, abjured
that Heresie.</i> |
| 1003 | Ioannes XVIII.) | |
| 1009 | Sergius VI. | |
| 1012 | Benedictus VIII. | |
| 1024 | Ioannes XIX. | |
| 1034 | Benedictus IX. | |
| 1044 | Gregorius VI. | |
| 1047 | Clemens II. | |
| 1048 | Damasus II. | |

*The Polonians converted by Ægidius
Tusculanus, sent by Pope John the thir-
teenth. The Sclauonians converted by
Adelbert. The Hungarians converted
by another Adelbert.*

Unto the yeare 1100.

*Odilo Cluniacensis. Henricus II. the
Emperour. Kunegundie. Colomanus.
Petrus Damianus. Odelas. Simeon the
Eremite. Brado. Dominicus Loricatus.
Gothardus. Edouardus. Wigbertus.
Lantfrancus. Gerardus Gandauens.
Anselmus. Stanislaus. Aswerus. God-
fridus Ambianens. Arnulphus Sueffon.
Iuo. Bruno Carthusian. Hugo Clunia-
censis. Hugo Gratianopol. and others.*

An. Chiefe Pastors. Gen. Councils

1049 Leo IX.

1055 Victor II.

1058 Stephanus X.

1059 Nicolaus II.

1061 Alexander II.

1073 Gregorius VII.

1086 Victor III.

1088 Urbanus II.

1100 Paschalis II.

1100 *From the year 1100.*

1118 Gelasius II.

1119 Calixtus II.

1125 Honorius II.

1130 Innocentius II.

1143 Celestinus II.

1144 Lucius II.

1145 Eugenius III.

1154 Anastasius IV.

1155 Adrianus IV.

1160 Alexander III.

1182 Lucius III.

1185 Urbanus III.

1187 Gregorius VIII.

1188 Clemens III.

*The Laterane Council
having in it
1285. Fa-
thers, under
Pope innocen-
tius the third
against di-
vers Heres-
ies.*

*The Vindicians, and multitudes of
Prussians converted in this age.*

Unto the yeare 1200.

*Agnes Romana. Noribertus. Mala-
chias. Bernardus Abb. Gulielmus
Duke, and after Eremite. Gerardus.
Hildegardis, Thomas Canturiensis.
Hugo Lincolniensis, and others.*

*The Pomeranians and Nornegians
converted by Nicolas the English Monke*

who

An. Chiefe Pastors. Gen. Councils.

1191 Celestinus III.

1198 Innocentius III.

1200 *From the yeare 1200.*

1216 Honorius III.

1222 Gregorius IX.

1241 Celestinus IV.

1242 Innocentius IV.

1254 Alexander IV.

1261 Urbanus IV.

1265 Clemens IV.

1271 Gregorius X.

Innocentius V.

1276 Adrianus V.

Ioannes XX.

1277 Nicolaus III.

1281 Martinus IV.

1285 Honorius IV.

1288 Nicolaus IV.

1294 Celestinus V.

1295 Bonifacius VIII.

*The Council
of Lyons ha-
ving in it al.
most 1000.
Fathers, un-
der Pope
Gregorie the
tenth, against
the error of
the Greekes.*

els. *Catholike Professors* 12
who after was made Pope, called *Adrian*
the fourth.

Vnto the yeare 1300.

Dominicus Instituter of the Order of
Dominican Friers. Franciscus Institu-
ter of the order of the Franciscan Friers.
Maria de Ocgne. Christina Mirabilis.
Engelbertus Coloniensis. Petrus Me-
diolan. Luitgardis. Elizabeth Lant-
grau. Antonius Paduan. Gulielmus
Bononiensis. Hiacynthus. Alexander
de Hales. Thomas Aquinas. Bonauen-
tura. Nicolaus Nouesienfis. Hedwigis.
Medardes. Nicolaus Tolentinas. Irm-
gardis. Mechtildis. Gertrudis. Angela
de Fulgineo, and others.

The Lituanians conuerted by Medar-
des. The Lituanians conuerted by the
Knights of Saint Mary. The Emperour
Cassanes, with innumerable Tartarians
conuerted in this age.

Vnto

An. Chiefe Pastors. Gen. Councels

1300. *From the yeare 1300.*

1303 Benedictus IX.

1305 Clemens V.

1316 Ioannes XXI.

1334 Benedictus X.

1342 Clemens VI.

1352 Innocentius VI.

1362 Urbanus V.

1371 Gregorius XI.

1378 Urbanus VI.

1389 Bonifacius IX.

*The Councell
of Vienna ha
ving in it 300
Fathers, unde
der Pope cle
ment the fift
against diuers
Heretikes.*

Vnto the yeare 1400.

Iuo Iurisconsultus. Rochus. Christina Sumlensis. Venturinus Bergomenfis. Gertrudis ab Oesten. Godfridus Eptingensis. Henricus Suso. Catharina Senensis. Albertus Allobrog. Andreas Fesulanus. Gerardus Groet, and others.

Agatines Emperour of the Turkes, the Iles of Canaries, the revolted Lituaniens, the Cunians, the Bosnians, the Lipnensians, the Patrinians, and other Sclanonian Nations converted by means of Pope Clement the sixt, and Lewis King of Hungarie.

Vnto

An. Chiefe Pastors. Gen. Counc

1400. *From the yeare 1400.*

1404 Innocentius VII.

1406 Gregorius XII.

1409 Alexander V.

1410 Ioannes XXII. *The Con*

1417 Martinus V. *cell of F*

1430 Eugenius IV. *rence vna*

1447 Nicolaus V. *Pope Eugen*

1455 Calixtus III. *us the four*

1458 Pius II.

1464 Paulus II.

1471 Sixtus IV.

1484 Innocentius VIII.

1492 Alexander VI.

1500 *From the yeare 1500.*

1503 Pius III. }

Julius II. }

1513 Leo X.

1522 Adrianus VI.

1523 Clemens VII.

1524 Paulus III.

1550 Iulius. III.

Vnto the yeare 1500.

Collecta. Vincentius Valentinus. Bernardinus Senensis. Ioannes Capistranus. Laurentius Iustinianus. Antoninus Florentinus. Didacus ab Ascala. Andreas Chias. Maria Toletana. Dominicus Pisciensis. Margarita Raunenatensis. Nicolaus *the Eremite*. Iacobus Picenus. Iacobus Alemannus. Columba Reatin. Ioanna Roderigusia. Osanna Mantuana, *and others*

The Gamogetians. The people of the Kingdomes of Betonine, Guinea, Angola, and Congo, converted in this age.

Vnto the yeare 1600.

Catharina Genuensis. Franciscus a Paula. Andreas ex Olmo. Franciscus Ximenæus. Gentilis Rauenatensis. Martinus Valentinus. Stephanus Soncinas. Ignatius Loyola *Institutor of the Societie of Iesus*. Franciscus Xaue-rius. Felix Capucinus. Stanislaus Kostka. Ioannes de S. Francisco. Carolus Boro-

An. Chiefe Pastors. Gen. Councils.

1555 Marcellus II. | The Council
Paulus I V. | of Trent, under Paul the

1560 Pius IV. | third, and Pius the fourth

1566 Pius V. | Popes, against the Lutherans.

1572 Gregorius XIII.

1585 Sixtus V.

1590 Urbanus VII. |
Gregorius XIV. |

1591 Innocentius IX.

1592 Clemens VIII.

1605 Leo XI. |
Paulus V. |

Boromæus. Antonius Pestana. Alexander Capocchius. Nicolaus Fiector. Aloysius Bertrandus. Edmundus Campianus. Philippus Nercus. Antonia Romana. Aloysius Gonzaga. Cæsar Baronius. Gulielmus Alanus. Gregorius de Valentia. Thomas Stapletonus. Robertus Bellarminus. Robertus Personius, *and infinite others.*

As in Italy, France, England, Spaine, Germany, Polonia, and other Christian Countreys: besides innumerable people in the Indies, Iaponia, China, Brasilia, and other places lately converted to the Faith, by Religious men of the Romane Faith.

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**A CHALLENGE TO
PROTESTANTS:**

REQUIRING A CATALOGVE
to be made of some Professors
*of their Faith, in all ages
since Christ.*

NOW having in this sort set
downe a Catalogue of Romane
Catholikes; I Challenge my Aduer-
saries to confront it (if they can)
with a Catalogue like to this which I
have set downe; or else men have iust
cause to thinke that they cannot, or
for shame dare not ioyne issue in this
most important point, the which will
be an euident argument, sufficient to
perswade all discreete men, that they
have not had a continuall Visible
Church; and consequently, that they
are not that true Church which God
ordained, to be the ordinary *Rule* and
Meanes, to instruct men in all ages, in
that *One, infallible entire Faith*, which
F 2 is

A CHALLENGE

is *necessary to salvation*. Surely, if there had been any such men, as professing Protestants continually in all ages, especially in all Countries, it is not credible, but that in all ages *many* of them, or *some* of them, or at least *one* of them would haue been noted, and recorded by Historiographers, friends or enemies, by way of praise, or dispraise, in their Histories, yet extant; as others, both men, and matters of like, and lesse moment haue been recorded, and noted, as appeareth by Histories at this day to bee seene in print.

Now since none such are noted, nor mention made in any storie, that any such euer was to be noted, before *Martin Luther*, who liued within this last hundred yeares; it is maruell, with what force Protestants can, or dare affirme, that there hath been alwayes a continuall professing Protestant Church, not being able to assigne the names of so much as one knowne Protestant

TO PROTESTANTS.

Protestant in euery seuerall age ; which, while they cannot assigne, it is needlesse to look for other meanes, or markes to discerne whether Protestants be, or be not, the true Church: this being a marke apparent enough, and sufficient to shew, that they bee not the true Church.

Out of which may be framed this inuincible challenging argument.

The true Church, which by the ordinance of God must instruct men, in matters of faith, must be alwayes visible, in such sense, as is aboue said.

But Protestants were not alwayes visible, in that sense.

Therefore Protestants are not the true Church, which must instruct men in faith.

The Minor I proue.

If Protestants had been alwayes in that sense visible, then they could assigne some eminent knowne Protestants in all ages, as I haue as-

A CHALLENGE .

signed Catholikes in all ages.

*But they cannot in such sort assigne
Protestants in all ages :*

*Therefore Protestants were not al-
wayes visible in that sort, as the
true Church must be in all ages.*

If my Aduersaries doe deny this
last *Minor*, then by the lawes of Dis-
putation I may, and doe vrge, and bid
them *Assigne, assigne, assigne, knowne
Protestants in all ages.* And I may, and
doe say to Protestants, as *Tertullian*
said to other Heretikes, *Tertul. de Pre-
script.* Let them set out the beginnings
of their Churches. Let them vnfold
the Order of their Bishops so from the
beginning, running downe by succes-
sion, as their first Bishop had for his
Author, and Antereffour, some one
of the Apostles, or Apostolicall men.
I may also, and doe with Saint *Ag-
ustine*, bid them, *Ps. contra pertem-
Donati:* Number the Priests from the
very Seate of Saint *Peter*, and confi-
der in this order or row of Fathers.

who

TO PROTESTANTS.

who hath succeeded to whom: and shew in their Protestant Church a like orderly succession of Bishops from Saint *Peter*, or any other of the Apostles, as I haue shewed to be in the Church of Rome.

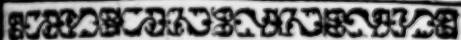
Lastly, I may, and doe vrge, and challenge you, O Protestants (as the same Saint *Augustine* and *Optatus Melitanns* did vrge, and challenge the Donatists, *Optat. lib. 2. contra Parm. S. August. lib. 3 cap. 1. contra Gauden-tium.*) If yours be the true Catholike Church, shew the beginning, (and continuance) of your Chaire, shew the branches of your Church stretched ouer the whole earth. Which my Challenge, sith you neuer can well answere, I for my part purpose (and I wish all men, carefull of their soules, to resolve) with Saint *Hierome*, *Hier. Orat. cont. Luciferianos, cap. 9.* to iudge that it is needfull to remaine in (the vnitie of) that Church (to wit, the Catholike Romane Church) which,
being

A CHALLENGE &c.


being founded by the Apostles, lasteth
vntill this day. For it is this Church,
which (as Saint *Augustine* saith, *Aug.*
lib. de Vtilit. cred. cap. 17.) hath obtain-
ed the top of authoritie, while He-
retikes doe in vaine barcke round a-
bout it. It is this, which, by the ap-
pointment of God, must instruct, and
preserue, and confirme vs in true do-
ctrine of that one infallible entire
faith, which is necessarie to saluation,
and out of which there is no re-
mission of sinne, no grace of
Iustification, nor hope to
attaine eternal blisse
in heauen.



AN



AN ADVERTISEMENT
concerning the former
Catalogue.

 Would haue thee aduertised
(*Gentle Reader*) that in this
Catalogue, I haue set down the
names of all the Chiefe Pastors, as be-
ing the principall members of the vi-
sible Militant Church, with obserua-
tion of the yeare or time, and such or-
der of Succession, as I could finde in
those Authors, which I had at hand.

Likewise, I haue set downe the
names of some few other Professors,
liuing in, or neere those seuerall Ages,
in which I haue placed them: but in
this I haue not been so curious, either
to name all which are knowne, or
which my selfe know to haue been; or
to set downe any precise yeare, or or-
derly succession of their being; but
haue contented my selfe to name only
a few in euery age, and this without
specifying the particuler yeare, in
which

An Aduertisement

which they flourished, or observing any exact order, in which they succeeded one another.

Thirdly, I haue set downe some principall Councils, or Assemblies of the Pastors, and Doctors of the Church, leauing out many others which I might haue set downe. The reason why on the one side, I haue set downe these particulars, is, that it may evidently appeare, that the Catholike Roman Church hath bin continually Visible, in euery Age, as the true Church must, and ought to be.

On the other side, the reason why I haue omitted so many other particulars, is, partly that I may not be tedious to my Reader; and partly that I may not seeme to exact vnreasonable paines to be taken by our Adversaries, when a like Catalogue shall be required of them, of the names of like visible Professors of their Protestant Church and beleefe, throughout euery Age: which whiles they doe

nor

concerning the former Catalogue.

nor (as indeede they cannot) I may
boldly say with old IRENEVS, *Iren.*
lib.1.cap.3. That by onely bringing
foorth that Tradition and Religon,
which the greatest and most anci-
ent, and to all men manifest, I say,
the Church of Rome, founded and
erected by the two most glorious
Apostles, Saint *Peter* and Saint
Paul, receiued of them, and by suc-
cession of Bishops, hath brought
vnto our time; wee doe confound
all those, which howsoeuer, either
by vaine-pleasing of themselues, or
vaine-glory, or by blindnesse and
peruerse iudgement, doe make er-
roneous deductions.

And this I may the better vrge,
because (*as the same IRENEVS af-*
firmeth) there is in the *Romane*
Church a more powerfull princi-
palitie, by reason whereof, it is ne-
cessary for euery Church, that is, for
all Christiāns throughout the whole
world, to haue recourse vnto it, &c.

If

An Advertisment &c.

If any be desirous to see more of the
matter, let him peruse the *Reply* in
selfe (out of which this Cata-
logue is taken) and the *Trea-
tise of Faith*, newly set
forth by the same
Author.

FINIS.

THE PROTESTANTS
ANSWER TO THE FORE-
said Challenge.

HERE are only three things which my Adversaries will, or can answer pertinently to this my Challenge. The first is, to calumniate the Catalogue of our professors. The second is to attempt to make a Catalogue of their Professors. The third, when they see they cannot well performe this, to shew some reason, why it should seeme not to be necessarie to make such a Catalogue: and because Master *White* hath taken vpon him to be the Protestants Champion in answering this Challenge, I wil hereafter direct my speech against him, and, in him, against all other Protestants.

2 *The Fathers beloeued more*

Concerning the first part of the Protestants answers, to wit, their Objections.

THE FIRST OBJECTION.

MY Aduersaries doe object, that all these which I set downe in my Catalogue, especially those of the Primatiue age, were not Professors of our Religion, in regard, as they say, there be diuers points held by vs now

* This retorting, M. *White* not being able to answer, let-
teth passe, with saying it is but
winde. But if

he, or any other for them, will take paines to see *Idolatriam* Coccinus his *Thesaurus Conuersionis*, they will finde this retorted Argument to bee strong and vnanswerable, neuer being able to shew a like vnanimous consent of Scriptures and Fathers, Greeke and Latine, to be against any point of our Faith and Religion, as is there shewed to be against many points held by Protestants.

Argument

Argument against Protestants, who
falsely, and absurdly challenge (as
Master JEWELL did) the Fathers of
the first sixe hundred yeares: or (as
Master WHITE doth) the whole
Christian Church of the first eight
hundred yeares to bee Protestants.
And I say, that Protestants doe hold
diuers points now adaiyes, where-
of either no mention is made in the
writings of the Fathers of those
ages; or if any mention bee made,
it is expressely contrarie to Prote-
stants, and for vs; and this some-
times with vnanime consent; where-
as Protestants are neuer able to
shew, for themselves; and against
vs, in any point, such vnanime con-
sent of those Fathers. Secondly, I
answere, that to say, there be diuers
points held by vs, whereof no men-
tion is made in those auncient Fa-
thers, is no good argument, to proue
that, which wee hold, was not hol-
den by them. For this is *Argumen-*

4 *The Fathers beleened more*
tum ab autoritate negativa, which
Argument is of no force to prooue
this point, vnlesse it be first prooued
that those Fathers held nothing *Ex*
plícite, nor *Implicite*, which is not ex
pressely to bee found in their writ
tings. But this my Aduersaries will
neuer bee able to prooue. Now on
the contrarie side, wee can shew
good reasons, or at least probable
presumptions, sufficient to prooue
first, that they held more then is ex
pressed in their writings. Secondly,

* <i>Implicite</i> , or vnfolded Faith, is an v. niuersall be- leeffe of what soeuer was re-	that they held <i>Ex</i> <i>plícite</i> , or * <i>Implicite</i> , the same in al points of do ctrine of Faith, which he hold,
---	---

uealed by Christ and his holy Spirit to the
Apostles, and deliuered by them to the
Pastors of the Church, and not as Master *W*
imagineth, a conditional purpose to delete
any new deuice of the Church.

First, I say, wee haue reason
to thinke, that they held more then
expressed

then they wrote.

5

expressed in their writings: because
(since ordinarily, the writings of
these Fathers were not by them set
out of purpose, to expresse in parti-
cular every thing, that they held *Im-
plicitte*, or *Explicitte*, concerning all
matters of Faith, but rather were
written vpon some speciall occasion)
it is to bee thought, that their
writings containe *onely* some parts
of the doctrine, to wit, so much of
it as was then requisite to bee writ-
ten, vpon that speciall occasion. The
which is confirmed euen by experi-
ence of these our times, in which, al-
though learned men doe ordinarily
set downe more expressely in Cate-
chismes, bookes of controuersies, &c.
what the Catholike faith is in diuers
pointes, then formerly it hath been set
downe, as they haue more occasion,
by reason of more heresies daily ari-
sing, then learned men of former ages
when those heresies were not, haue
had: Yet no learned man now adaies

6 *The Fathers beleeued more*

writeth euery thing, which *Explicite* or *Implicit*, hee beleeueth to bee the Catholike Faith. For euery Catholike man beleeueth *Explicite* or *Implicit* all that is contained in Scriptures and traditions, in that he beleeueth what soeuer was reuealed by God to the Apostles, and deliuered by them, in word or writing, to the Catholike Church; and which the Church, in Scripture, and vnwritten traditions, propoundeth and deliuereth to vs

uers partiuclers, which of are not necessarie to be expressely known to, or written by any particular learned man of any age: but are alwayes preserved at the least in the implicit or infolded faith of the Church; the
* Hence doth not follow, that no Fathers or Doctors of the first six hundred years did know diuers pointes of the now Roman Faith, or that these were not Diuine truths, because the Fathers of that age did not make expresse mention of them in their writings.

which

then they wrote.

7

which infolded faith of the Church may, and shall be vnfolded (the holy Ghost still assisting, and suggesting al the foresaid reuealed truth) as necessitie shall require, that the truth should be, in any point, expresly declared; which necessitie chiefly is, when some new heresie ariseth, oppugning particularly the truth of that point.

Secondly I said, that the ancient Fathers of the Primitiue Church did hold *explicite*, or *implicite*, all points of Faith, that we hold. This will appeare by these ensuing considerations.

First it is certain, that the Apostles taught the whole corps of Christian doctrine, partly by word, partly by writing; which, as a sacred *depositum*, was commanded by S. Paul to Saint Timothy, and other succeeding Bishops, and Pastors of the Church, to be maintained alwaies in the Church, against all prophane innouation of heresies in these words: O Timothy

G 4

keepe

The Fathers beleueed more keepe the depositum, auoyding the prophane nouelties of voyces, and depositions of falsly called knowledge, which diuers promising, haue erred about the Faith Vincentius Ly- The which words *Vincentius aduersus centius Lyrinensis exhereses, cap. 17. pouderth thus. Who* (saith he) *at this day hath the place of Timothy, but either the whole Church, or especially the whole body of Prelates, who ought themselves to haue the whole knowledge of diuine Religion, and also to instruct others? And also a little after. What is meant by this depositum? that is* (saith he) *that which is committed to thee, not that which is inuented by thee; that which thou hast receiued, not that which thou hast deuised; a thing not of wit, but of learning; not of primate vsurpation, but of publike tradition; a thing brought to thee, not a thing brought forth of thee; wherein thou must not bee an author, but a keeper; not an Institutor, but a sectator; not a leader, but a follower. Keepe the depositum,*
preserne

then they wrote.

9

preserve the talent of the Catholike faith pure, and sincere; that which is committed to thee, let that remaine with thee, and that deliver unto the

people. To the same purpose

S. Irenaeus saith: We must not seeke the truth

Irenaeus. lib. 3. cap. 14.

among others, which is

easy to receive from the Church, when the Apostles have most fully laid up all the truth in it, as in a rich treasure house.

Also the same Irenaeus

lib. 4. cap. 43.

saith. We must heare and

obey those Priests, who have succession from the Apostles, who with succession of their Episcopall function, have received the charisma of truth.

Now, supposing that this sacred depositum of the whole corps of the revealed truth is preserved in one, or other succession of Pastors, of one or other company of Christians, called the Church; either it must be granted, that it was preserved in that succession of Pastors, which my Catalogue

G s

sheweth:

10 *The Fathers beleueed more*
sheweth : or else I must require my
Aduersaries to set forth another Ca-

Epheſ. 4. verſ. catalogue of Pastors, vn-
13.14. to whom this sacred *de-*
positum was committed,

& from whom we may
receiue it, as need shall require. For to
say that the diuine truth committed
to the custodie of the Pastors (whom
God hath appointed to be alwayes in
the Church, of purpose to preserue
men from wauering in faith, and from
being carried about with euery wind
of false doctrine) did at any time
wholly, or in part, by contrary error,
faile in them vniuersally in such sort
that there should not in all ages be
found one, or other company of Pa-
stors, and Priests, whom wee could
know still to keepe the *depositum* in-
uiolate, and entire; and whom con-

sequently (according
Iren lib. 4. cap. 4. to *Irenaeus* his saying
wee ought to obey, as being men,
who with succession of their Epis-
copall

then they wrote.

11

copall function, received also the *Charisma* of truth. If (I say this were so, that Gods truth in all, or in part had *Explicite*, and *Implicite*, perished from the mouth of all knowne Priests and Pastours; Gods ordinance it selfe, who, for the generall good of the Church * appointed these Pastors, had bin deficient, or had failed of the intended effect. For * how should men be preserved from waivering in faith, or from being carried about with euery winde of false doctrine, by Pastors appointed to be for that purpose, vnto the worlds end, if in some ages no such Pastors were, or were not known to be, or being knowne to be the Pa-

* There is a great difference betwixt Gods ordinance in things pertaining to the generall good of the Church, & in things pertaining onely or chiefly to the good of particular persons, for particular mens faults, usually hindreth the intended effect in this latter kind, but not in the former.

* *Ephes. 4. 13. 14.*

G 11

stors,

12 *The Fathers beleeneed more*

flors, yet did vniuersally faile to preserve the entire formerly received Truth, by beleeuing and teaching, and so making the people beleene contrary errors? If this were so, the Holy Ghost had failed to teach the Church all truth, and consequently Christs promise had not been performed, which saide, That the

Iob. 16. 13. Spirit of Truth shall teach all truth. Some Pastours

therefore alwayes are in the Church who without spot or wrinkle of any error in faith, shall preserve the entire truth: and by the assistance of Christ and his holy Spirit, shall be able, as need shall require, to unfold and deliuer to the people the same truth, thereby to preserve them from falling into error, and from wauering in Faith.

Wherefore, if my Aduersaries will deny the Catalogue of Pastors, which I haue set down to be of such, as haue alwayes preserved the foresaid sacred
depositum

then they wrote.

L3

depositum of the truth entire, and in-
violate; I require first, that they will
assigne another Cata-
logue of such * as did
continually preserve it
whole, and without
change. Also I require,
that the assigne the
first Pastor of my Ca-
talogue, which failed
in preserving the truth
setting downe withall
the point of doctrine
wherein he erred, and
naming other Pastors
who resisted, and con-
tinued to resist. Lastly,
I require that they as-
signe not (as their ma-
ner is, & as M.* *White*
doth) such particulars as they may see
ordinarily answered, and refuted by
Catholike Anthors, but some plaine
instances, which neuer were yet, nor
cannot be answered or refuted.

* *M. white*
is by these de-
mands put into
great straites,
when hee can
assigne none
to make vp his
Catalogue for
diuers hundred
years, but such
as himself doth
cōfesse to haue
onely part, and
not the whole
Faith, and to
haue many,
and those mor-
tall and dam-
nable errors.

* *White Di-*
gress 51. & 52.

14 *The Fathers agreed with*

Which my demands if they cannot
satisfie (as I am sure they cannot) every
discreet man, carefull of his soule
will see, that it is not safe, to forsake
this reuerend ranke, and orderly suc-
cession of knowne Pastors, to follow
such a phantasticall *Platonick Idea*
an *inuisible company* of Professing Pro-
White testants, which M. *White* ima-
p. 338. gineth to haue alwayes been
as every other heretike might imagine
the professors of his Sect to haue al-
wayes been: Or to runne after such a
rabble of ragged Heretikes, as the
Ibidem same M. *White* assigneth for
p. 394. minent members of the Pro-
testant Church, the which neither
haue interrupted succession or con-
nuance, in time, or place, nor vniformi-
tie in doctrine with the ancient
Church, or one with another, or with
the Protestants of this age.

This foresaid consideration may
suffice, to let any indifferent man see
that the same doctrine of faith, which

the ancient Fathers held, is holden at this day, by Pastors of our Church; or at least may stay him, from thinking that the same Faith is not holden.

In which point, if he desire to be more fully satisfied, let him reade *Johannes Coccinus* his booke, intituled *Catholicus thesaurus Contronersiarum*, in which hee shall see particularly set downe point by point,

the ancient Fathers, with vnanimie consent, testifying for vs against Protestants. The which to be so, in many points the *Magdetrurgians* being themselves famous Protestants, doe likewise testifie. who having taken great paines in seeking ancient Histories, and monuments of the Fathers writings (to see if they could find any testimony of antiquitie to countenance their cause) are forced at last to acknowledge the ancient Fathers to re-

* This is true, although *Coccinus* doe not set downe all, but many pointes expressly testified with vnanimie consent of Fathers.

16 *The Fathers agreed with*
stife in many things against them, and
for vs ; all which their testimonies
they thinke to wipe away, with say-
ing, that these were the errors, or ble-
mishes of the Fathers ; which is as
good a jest, as if a guiltie person, be-
ing desirous to cleare himselfe at the
barre, by the witnesse of honest men,
and hauing diligently sought, and fin-
ding that all honest men will beare
witnesse against him , yet to make a
shew, will needs bring in a number of
honest and substantiall men, bidding
them to giue their verdict of purpose,
that when they haue all deliuered the
truth, he may, forsooth, say, they all
lye, or are deceiued.

See the Prote-
stants Apolo-
gy, where these
points are han-
dled largely,
Traſſ. 1. ſect 1.
& deinceps.

This also to be so, is
shewed in the Prote-
stants Apologie, where
particularly is proued,
out of diuers learned
Protestant Writers: first,
that the Faith we pro-
fesse, is the same that Saint *Gregory*
professed,

professed, and by Saint *Augustine* the Monke, taught vs English men at our first conuersion. Secondly, that the same Faith was vniuersally professed for sundry ages before, and namely, that it agreed in substance with the first Faith, to which the Brittons were couerted in the Apostles dayes. Thirdly, that diuers particuler points of our doctrine are acknowledged, by learned Protestants, to haue been taught by the ancient Fathers, namely, *Vowes, Reall presence, Reseruatiō of the Sacrament, mingling water with wine, Antichrist to bee but one man raigning, and persecuting but for a short time, Altars, and Sacrifice, Purgatory, and prayer for the dead, Limbus patrum, Free-will, and merit of workes, Inuocation of Saints, efficacy of Baptisme, the signe of the Crosse, and other ceremonies: Confession, Absolution, Penance, Satisfaction, Primacie of Peter and the Roman Sea, Apostolical unwritten Traditions. professed chastitie of Ministers, Chrisme, Confe-*

18 *The Fathers agreed with Consecration of Monkes, Lent-fast, and fasting from certaine meats, the innocent parties remaining unmarried in case of adultery, Works of supererogation, names of Metropolitan, Archbishop, &c.* For all which, the said Protestant Apologie citeth the names, and bookes; and oftentimes the very words of the learned Protestants, as may be seene, and I wish the Reader for his more satisfaction to see.

Lastly, that our Church holdeth the very same, and no other Faith in substance, then that which was held by the ancient Church, may appeare by the very nature, as I may say of our Church; whose propertie, and condition is not to inuent of new, or to alter any doctrine, in any matter of Faith; but to receiue humbly, and obediently, at the hands of our present Pastors, what they in like manner learned of their predecessors; and still to hate and resist all inno-

Gregor. de Valent. 2.2. dis. 1. q. 1. de obiecto fidei, p. 6.

innouation, in any matter of Faith, no lesse then a deadly poyson, as knowing, that the least infection of any new inuented heresie, or alteration in matter of Faith, doth corrupt and adulterate the whole Faith, and taketh away infallible authority, and credit from the Church.

Wherefore our Pastors haue bin, like men appointed to watch, very vigilant, in noting, reprehending, resisting and condemning all innouation in Faith, and sometimes casting incorrigible members out of the Church, euē for a word or two, prophanely innouated contrary to the custome, and Faith of the Church. The which course being duely obserued (as chiefly by Gods prouidence, and partly by humane diligence, it hath bin, and shall bee still obserued) it is not possible, that

Catholicorum
hoc sepe pro-
prium deposita
Sanctorum pa-
trum & com-
missa seruare,
prophanas no-
uitates damna-
re.

*Vincent. Lyr. l.
aduersus here-
ses.*

that there should bee such alteration in Religion, or difference betwixt Faith, and doctrine of the ancient, and present Pastors of the Church, as our Aduersaries ignorantly, or maliciously

Vincentius Lyrinensis, contra *ly obiecit*. For as *Vincentius Lyrinensis* saith, *The Church of Christ is a carefull keeper of religion, committed to her charge: shee neuer changeth, or altereth in it any thing: shee diminisheth nothing; nothing she addeth, to wit, as a doctrine of Faith.*

True it is, that by reason of heresies arising, the Pastors and Doctors of the Church, in latter ages haue had occasion to write more largely, and expressly about diuers points, then was done in former times, when no such heresies were: and that for confutation of those heresies, and more explication of the formerly receiued Faith, these Pastors and Doctors haue vsed some kinde of more significant words, then formerly were vsed, in which

which sort, the terme of *OMOVSIOS*, was brought in, against those, who denied Christ our Saviour to bee true God; and *THEOTOCOS*, against those that denied our blessed Ladie to be the Mother of God; and *Transubstantiation* against those, who denied the conuersion of the substance of bread into the substance of the body of our Lord. The which termes (although they may seeme to smell of noueltie) yet indeed are not of that prophane sort of noueltie of voyces, or words, which the Apostle wisheth to be auoided: because the sense of these words is not different from the Faith, and phrase vied formerly by the Church, but doe onely explicate more plainely, or signifie more fully and clearely, that which was formerly beleeued and taught by the Church. which kinde of explication of the ancient Faith, to be lawfull and allowable, we may learne out of *Vin-*

*Vincenſius Iry-
nenſ. contra he-
reſ. cap. 2.*

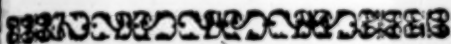
22 *The Fathers agreed with C.*
centius Lyrinensis, who, although
most true lover of antiquitie, allow

* That which
M. *White* calleth
the new *Trent*
Creed, is onely
a new more
cleare explica-
tion of the an-
cient Faith, or
Creed, and not
any addition
of any article,
but such as
were knowne
at least *Impli-*
cite to the an-
cient Church,
in regard they
were deduced
out of those
grounds of
Scripture or
diuine Aposto-
licall Tradition-

ons. which were knowne *Explicite.* a chap.
28. 29. 30. b chap. 32.

eth such new * explica-
tion of the Faith, as we
may see in his golden
Treatise, where hauing
declared excellently
by that saying of the
Apostle, a *O TIMOTHY*
keepe the depositum, &c.
that nothing is to bee
innouated in Faith, he
sheweth how this not-
withstanding, the an-
cient faith may in pro-
cesse of time bee more
explained, and that for
more easie vnderstan-
ding of it, to an older
article of b Faith we
may giue a new name.

THE



THE SECOND OBJECTION.

MY Aduersaries may secondly Object, that all this notwithstanding, it cannot be denied, but that in particular mens writings, set out in these latter ages, there haue been, and are found diuers errours, contrarie to the former Faith of the Fathers. To iustifie the truth of this Objection, it seemeth that Master *White* hath with great paines, raked together all the rifferaffe and odde opinions he could finde in any particular Catholike Authors; as thinking, belike, this way to discredite the Catholike cause. But he is very shallow witted, if he thinke by this means to ouerthrow, or shake the vniuersall Faith of the Catholike Church. For (as I noted in *Introduet. the Introduction*) the Ca- *gnat. 3.* tholike Church doth not builde her

* This difference is the reason why the alledging of private Protestant Doctours against Protestants, is to good purpose, because it doth shew at least that their faith (such as they haue) is not one and the same in all as it ought to bee, and is in the children of the true Church: but the alledging of private Catholike Doctours against Catholikes, is

to no purpose, for it doth not prooue the Faith, but onely the opinion of one to differ from another, which is no great harme, so long as vnitie of Faith and Charitie is retained.

Faith vpon any private Doctours opinion: nor indeed doe those private Doctours deliue their said opinions, as any pointes of their owne, or other mens faith, euen then, when in these their private opinions, they hold that or that matter to pertaine to faith, which other men thinke not to pertaine to faith, but rather submit all their opinions (as hereticall Doctours which haue * no Faith, but private opinions, seeming to bee grounded vpon Scripture, will not)

to the faith, judgement and censure of the Catholike Church; * being also readie to renounce any of their opinions, whensoever by lawfull definitiue sentence of the present Pastors, or otherwise they may perceiue the to bee contrarie to the ancient Faith of the Church.

Hence M. WHITE may see how vainely he hath spent his time, in seeking the sinkes, and sweeping together so many odde sentences of some Catho-

like Authors, as heere and there hee noteth in his writings the which haue no more force against the sincere vnitie of doctrine of Faith, maintained by the authoritie of

H

our

* These private men, though ignorantly erring in opinion, are yet to be put in the Catalogue of Catholikes, by reason they doe not obstinately defend their erroneous opinions, but submit it to the Church, and by implicate belcefe hold the entire Faith of the Catholike Church.

our Church, then that heape of filth, and ordure of ill life of some particular men, which hee hath scraped together, doth prooue against the sanctitie of the profession of the Catholike Church. And it is marvell that the man hath so little wit as to labour so much, either in shewing contrarietie of opinions among Catholikes, which altogether is impertinent to the vnitie of their Faith, or in discovering the faults of some lewde persons, which is altogether impertinent to the sanctitie of the profession of the Church; especially when if he did but looke into the bosome of his owne Protestant Congregation, and particularly into the life and doctrine of the very primitive parents thereof, hee may finde it worse lesse, but all circumstances considered, namely, of the smallnesse of the number of the men, and by little space of time, since it came into the world, &c.) farre more faultie, in eyes

ther kinde. And so hee ought to haue
 been afraid, lest when he had said all
 against Catholikes, that his blinde
 zeale, or malice could deuise; that the
 shame would be returned so much the
 more against his Euangelicall bre-
 thren; some of which (as *Luther* con-
 fesseth) haue beene for their ill liues
 farre worse, then euen themselves
 were, when they were Papists; and
 (as I may boldly say) for odde errors,
 absurde and impious opinions, farre
 worse then any Papists. Which their
 absurde and impious opinion, who list
 to reade, hee may finde set downe in
Caluino Turcismo (which
 doth cite the words of *See Caluino-
 Turcismo.*
 the Protestant Authors,
 who hold those absurde and impious
 opinions,) and other Authors: and
 may oppose them to these, which *M.
 White* relateth with this aduantage,
 that whereas, if by ignorance, or pas-
 sion, some Catholike Writers hold
 any vnfit opinions; yet actually or ver-

actually they submit them to the Faith and censure of the Church; and so are not to be thought obstinately to err in Faith, but in private opinion, about some matter not sufficiently known to them to be contrary to the Faith of the Catholike Church. But Protestant Doctors (who haue no other Faith but their own firmly-settled opinions gathered, as it seemeth to them, out of Scripture; who also will not, neither actually, nor virtually submit their opinions to the Faith, and censure of any Church, ours, or their owne) may (by their erroneous opinions, obstinately maintained against the Church) be conuincd of so many absurd, and impious obstinate errors in Faith, as they haue absurde and impious opinions groundd, as it seemeth to them, vpon Scriptures.

But it seemeth M. *White* gardeth not, what may be objected against his brethren, that he may say something against v

White

p. 349.

and therefore in one place he doth (in effect) vrge this argument against vs. If the ancient Catholike truth did continue among vs in all points, then there could not bee among our Doctours variety of opinions in any point, no more then there is in the doctrine of the blessed Trinity, or Incarnation. I answer, first, that this may better be vrged against the Protestants, who, as appeareth in *Caluino-Turcismo*, haue not onely vncertainty, and variety of opinions in other points, but even about the doctrine of the blessed Trinity, and Incarnation; neither haue they any such sufficient meanes (as we haue.) to take away this variety of opinions. Secondly, I answer, that the variety of opinions which is among our Doctours, either is not in matters pertaining to Faith: or if the matter pertaine to Faith, the varietie is not in the substance of the point, but in some circumstance, which may be held this, or other wayes, without

preiudice to Faith: or if in some rare case, any private Doctors hold opinion against the substance, or circumstance, so farre as pertaineth to Faith, this is in ignorance, and with readiness to put away this opinion, so soone as they vnderstand the contrary to pertaine to Faith, by some euident proofe of Scripture, or Tradition, or by declaration of the present Church, which is an argument, that although they erre in opinion, yet they erre not in implicite beleefe, euen of the very point, wherein, through ignorance, they do erre in opinion. Now the reason, why this ignorance, and consequently variety of opinion, may be in some points, which formerly were held as points of Faith, rather then in the doctrine of the blessed Trinity, and Incarnation, is, because these mysteries are more necessary to be expressly knowne of all sorts, then some other points of Faith are; and consequently men are (as they are bound)

more

more carefull to get expresse knowledge of them, according to the knowne sense, and exposition of the Church; which Church also hath more expressely determined, what is to be holden in these points, then in some others; which (although necessary to be belceued, *explicite* or *implicite*) are not so necessary to be expressely knowne of all sorts.

THE THIRD OBJECTION.

THIRDLY, my Aduersaries may object errors to haue beene not onely in priuate Doctors, but also in the decrees of Councils. This stale Obiection is answered, I know not how often, by Catholike Authors. The summe of the answer is, that either the Councils, which may be objected by my Aduersaries, were not Generall Councils, lawfully called, continued, and confirmed; or that which is, by my Aduersaries, accoun-

ted an error, either was no error; or was not definitiue concluded; the error rather being in my Aduersaries, or others whom they haue followed, who may, either ignorantly account that an error, which is none; or corruptly cite the words, or misinterpret the minde of the Councils, alledging that to haue been defined by this, or that Councell, which is not. So that it pertaineth to my Aduersaries, if they will obtaine any thing by this Obiection, not only to say this Councell, and the other Councell haue erred: but they must proue the Councell, whose error they shall object, to haue been a Generall Councell lawfully called, continued, and confirmed. And that the error is an error in Faith; and that this error was concluded by the definitiue sentence of the Councell, truly cited without corruption, and truly interpreted, according to the minde of the Councell.

no preiudice to faith.

Master *White* maketh his fairest flourish about the second *Nicene* Councell. condemned (as hee endeauoureth to prooue) by the Councell of *Frankford*, for defining that the same adoration & seruice ought to bee given to Images of Saints, which is giuen to the diuine Trinitie. But first the *Nicene* Councell, which indeed was a Generall Councell, did not define that Images were to bee worshipped with honor onely due to God; which supposeth that men must account Images gods. This grosse conceit could neuer haue entered into any Christian mans minde, who knoweth by the first rudiments of Christian Religion,

H 5

* *White* in his Preface to the Reader, by his citing of the booke of *Charles* the Great, for although hee say he did not intend to prooue it, yet the words of the booke of *Charles* (which hee citeth to prooue something) either prooue nothing, or they prooue also this.

ligion, that there is but one onely
God: and therefore it may not be
thought, that so many Reuerend and
learned Bishoppes, as were at that
Council (whom this Minister male-
pertly calleth vnlearned and simple
persons) could euer haue conceived
and much lesse that they would haue
definitiuely coneluded so grosse an
errour, and published it to the world.
Nay, the *Nicene* Council was
farre from defining, that Images were
to be worshipped with *Latria*, or di-
uine honor, as expressely it denied
diuine honour to bee done to them
as appeareth by these words of that
Council. *Wee define Images to be ho-
nored, &c. that by looking vpon the
painted Images, all that doe behold them
may come to the remembrance, and
sire of the things represented by them
and may exhibite to them an honorable
salutation, and worship; not according
to our faith, true Latria, which is due
onely to the diuine honour.* Now
touching

did not erre.

35

touching the *Frankford* Councell:
first, it was not Generall: neither euer
did the Popes Legates
(if they were present)
assent to condemne
the *Nicene* Councell:
neither did the Pope
euer confirm any such
condemnation. Besides,
no such condemnation
is to bee found in the
Councell of *Frank-*
ford: all that is found,
being in a forged
booke, ascribed false-
ly to *Charles* the great;
in which also that feig-
ned Canon, which is
cited as the Canon of
the Councell of *Frank-*
ford, nameth not the
Nicene, but the *Con-*
stantinopolitane Coun-
cell. By which may ap-
peare, that the Author

* So long as
the Pope did
not confirme
the *Frankford*
Councell, it
could not pre-
iudice our
cause, al-
though it had
condemned
the *Nicene*
Councell.

* If any wil
defend this
booke not to
be forged, hee
must acknow-
ledge *Frank-*
ford Councell
to haue beene
misinformed,
and thereupon
falsely to haue
condemned
the *Nicene*
Councell.

H II

of

of that booke, neither knew what
the *Nicene*, *Constantinopolitan*, or
Frankesford Councell did truly hold
or decree, but set downe that Canon
either by heare-say, or at adventure
by the imagination of his owne head.

THE FOURTH OBJECTION.

White Digress.

49.

FOURTHLY, my
Aduersarie Master
White objecteth eight points, where-
in (as hee saith) the Church hol-
deth contrarie to that, which it hath
formerly held, to wit, the *Conception*
of the Virgin MARIE, *Latine*
Service, *Reading Scriptures*, *Priests*
Marriages, *Images*, *Supremacie*,
Communion in one kinde, *Transubstan-*
tiation.

To this I answer heere onely
briefely, and in generall, referring
the Reader, for more particulars, to
other

Conception of the Blessed Virgin. 27

other Catholike Authors, who *ex professo*, write of these points.

First, concerning the *Conception of the Blessed Virgin MARY*, it neuer was vniuersally held by the ancient Church, as a point of Faith, * that shee was conceived in sinne. For if it had beene so held, Saint * *AUGUSTINE* would neuer haue pronounced so absolutely, as hee doth, that when question is concerning sin, hee would haue no mention of the Blessed Virgin. Neither is it now held

* That is, as a point, the contrary whereof was a known Heresie. That which Master *White* bringeth to shew it to bee a point of Faith, onely sheweth opinion of priuate Doctours to haue been for both parts, which may bee till the matter bee some way made cleare, or defined by full authoritie of the Church, in a lawfully called and confirmed Generall Councell.

August. lib. de

Nat. & Gratie. See other testimonies of Fathers in *Beilarm. Tom. 3. lib. 4. c. p. 15. August. de verb. Apost. Serm. 11. Concil. Trid. Sess. 5.*

38 *Touching Latine Service.*

by vs, as a point of Faith, that shee was not conceived in sin; this being one of those points, in which, according to S. *Augustine*, an erring disputer is to bee borne withall, in regard the question is not diligently digested, nor confirmed by full authority of the Church.

Secondly, touching *Latin Service*, although M. *White* say
white page 343. (as it is easy to say) that

al antiquity is against vs, in this point; yet he will neuer be able to proue solidely, that the ancient Church did cōdemne this our practise. The words

* Saint *Paul* of the Apostle, * which doth not condemne euerie thing in the Church, which doth not instruct the vnderstanding; it sufficeth that it bee done to the honor of God, and that the vnderstanding doe know so much in generall, as may moue the will, I hope M. *White* will not say, that reading of any part of *Dauids* Psalmes in English, is condemned by the Apo^{le}, & yet the people by hearing some hard parcels of the same, are no more instructed in the particular meaning of them, then if they were in Hebrew.

For the Laytie to reade Scripture. 39

be alledged, prooue nothing to the purpose, as is shewed

by *Bellarmino*: and as *Bellar. lib. 2. de verb. Dei. c. 18.*

for other Authors, which hee citeth, they doe not disallow this our practise, or account it vnlawfull: whereas, both by reason, and authoritie, our Authors shew it to bee both lawfull and laudable. See *Bellar. lib. 2. de verb. Dei cap. 15.*

Thirdly, touching forbidding the Laytie to reade Scriptures, and to haue them in the mother tongue; there is no such generall prohibition among vs, All that wee

say, is, that the holy Scrip- *2. Pet. 3. 16.*

tures should not promiscuously bee permitted to all men, at least in dangerous times, when men may, by rash misinterpreting, fall easily into error and heresie, running thereby into their owne perdition; but that care should bee had, that the parties disposition bee such, as is like to take

40 *For the Laytie to reade Scripture.*

benefit, and not harme by them. The which our practise is not condemned by our Sauour Christ, or by the ancient Church: but is most conformable to our Sauours Saying, *Giv not the holy to dogges; nor cast not pearls before hogs.* *Matth. 7. 6.*

Now care being had that the parties disposition bee such, as may take benefit by reading, or hearing, and no harme, by rash misinterpreting, wee

* Witnesse the practise of Catholikes in England & in other Countries, where reason or experience doth

doe not prohibite, but with due order permit, & with the Scriptures, even in the mother tongue to be read, & heard, both by Laymen and women.

not shew harme to come of such permission for where harme is felt, or iustly feared, hardly is such permission restrained: neither is any change, or alteration of any point of Faith, if in some times and some places, people bee exhorted or commanded to read Scriptures, and at other times prohibited, because different circumstances may justify this difference.

The

That sentence of our Sa-
viour, *Search the Scriptures,* *Ioh. 5. 39.*
which is so often vrged by Prote-
stants, doth not prooue a necessitie,
for all men, immediately to reade
the Scriptures. For first, these words
were not spoken to all in generall,
but to Pharisees and Princes of the
people. Besides, they eyther con-
taine no precept, as Saint CYRIL
expoundeth, or no absolute, but
conditionall precept, or rather li-
cence, that since they would not
believe our Saviour himselfe, they
should or might search the Scrip-
tures, which themselves did admit.
Lastly, if it were an absolute pre-
cept, obliging all sorts of men; yet
since it is affirmatiue, it is not to bee
thought, absolutely to oblige all in
particular, especially at all times,
and with whatsoever inconuenience
of circumstances: but rather to bee
limited to such particular persons,
times, and other circumstances, as

42 *Search the Scriptures.*

may make the obseruation of it necessarie, or at least conuenient, as happeneth in other affirmative precepts. Which limitation, if my Aduersaries will not admitte; I aske how they will haue those to fulfill this precept, who cannot reade at all? Or who, by onely reading, can no more vnderstand the Scriptures in English, then if they were in Hebrew? How chance also that they doe not oblige every man to reade all the Scripture, yea at all houres, and to doe nothing else, but reade and search into the whole Scripture?

White page
344. For if, because the words seeme absolute, they will admit no limitation; then these my questions must be satisfied, which proceed vpon supposall that the precept be absolute and generall, without all limitation.

Fourthly, touching *Marriage of Priests*, Master *White* citeth a mistaken sentence out of the Apostle,

and

and boldly affirmeth after his fashion, that marriage of Priests was ordinarie in the Primitive Church. But hee neither prooueth our practise vnlawfull, neither indeede can hee prooue that the contrarie practise, either of marrying a wife, or vsing the company of a wife, formerly married, was ever lawfull after *Holy Orders*: but rather may finde it generally condemned for vnlawfull. * *M. Whites* examples to the contrarie, either are not

* The Apostle doth not say, that Marriage is honorable in al persons, or that Priests or Bishops did, or ought to marry after they had vowed the contrary, by taking holy Orders. The case of the Priests of the old Law, and the new Law, are not like; they were to offer Sacrifice onely at certaine times, but these euery day, and

a farre more worthie Sacrifice. See *Bellar. lib. de Cler. cap. 19. Protest. Apolog. Tract. 1. Sect. 3. nn. 1. & Sect. 7. & Tract. 2. cap. 1. Sect. 3.*
* *White pag. 344. first edition.*

Or not approved as consonant to the olde Canons, *but de facto rather then de iure*, and although it bee *de iure confessorio*, that they which take holy Orders, doe vow Chastity: yet it is *de iure diuino*, that hauing vowed, they should not breake their vow.

authentically, * or they speake of those, which were inferiour Orders, or of those, that were married before holy Orders, who neuer companied with their wiues after.

Fifthly, touching *Images*, whereas Master *White* saith, that the Church of *Rome* worshippeth, and commandeth men to worship them, with the verie same diuine honour, which is due to God himselfe: First, no man holdeth, that the Images of Saints are to bee worshipped with the very same diuine honor, which is due to God, because the Saints themselves being more honored of vs, then their Images, are not honored with diuine honor. Secondly, although some say, that the *Image* of

per accidens, and what to giue it *Analogice*: the which I thinke good to declare in this place, because I imagine, if Protestants did but rightly vnderstand our doctrine, in this and other such points, they would not bee so much auerted from it, as, through the slanderous misreports of our Aduersaries, now they are.

Note therefore first, that wee are said to worship an Image *improperly*, when as we take it *obiectiue*, and make it the vicegerent of the thing, considered as absent, or distant, by it representing to our mind the thing it selfe, no otherwise, then in a Comedie, or Play, the person of the King may bee represented by another person; to whom, in this case, all due respect, and speech may be made, as if he were the King himself. In which case notwithstanding, all the honour is properly done *onely* to the King, and is *only improperly* done to the person, which representeth him. In this manner it is, that

of Christ, is to bee worshipped with the same honor that the *prototypon* is; yet these be but some; and that which is said by these some, is not so to bee vnderstood, as M. *White* seemeth willing to make his Reader belceue, as though they meant, that the very honor due to our Sauour, should be giuen to the Image it selfe; which cannot be, vnlesse wee should be so foolish, as to conceine, and iudge, that the Image it selfe were indeed Christ the Sonne of God; which none that hath learned the first rudiments of Christianity, can conceiue, & iudge. Those therefore that vse that manner of speech, doe onely meane, that the Image is worshipped with the same worship onely *improperly*, and *per accidens*, or at the most *Analogice*. All which manners are farre from giuing any diuine honor, euen to the Image of Christ himseife, as will appeare by *onely* declaring, what it is to giue worship to an Image *improperly*, and what

per

that Preachers sometimes fixing their eyes on the Image of the Crucifix, direct their speech to Christ himselfe; not that they thinke, or would haue the people to thinke, that the Crucifix is Christ, more then those that make such a Comedie, or Play, as I spake of, doe thinke, or would haue others to think, that the person which representeth the King, is the very King himselfe, or that the honour is done to him, as to one conceiued really to be the King himselfe.

In this manner also it is, that on Good-friday, in Catholike Countries they adore, & creep to the Crosse. For all this adoration and creeping is exhibited (properly speaking) *enely* to Christ himselfe: and none of his honour properly is given to the Crosse it

* So also the words, which by the Figure *Prosopopæia*, are said to the Crosse, are by the intention of the Church directed to CHRIST, and not properly to the Crosse.

selfe: the which vnproper manner of honoring the Crosse or Crucifix, is no more iniurious, or preiudiciall to the honour of God, then the kneeling, which might be made in such Comedy, to him that representeth the Kings person; or which men vse to make before the Chaire of Estate, is iniurious or preiudiciall to the honour of the King. Neither are Christian people more likely, by these customes of the Church, to fall into Idolatrie, by conceiuing Images to be the very thing

* The disparities which Master *Vbite* giues, are idle: and false it is, also that which he saith, all religious worship to be diuine,

and all vse of Images in Religion to be forbidden by Scriptres and Fathers; the authorities hee citeth or pointeth at, doe not sufficiently prooue this his too too bold assertion.

which is adored as God, or as a Saint; hauing both their Pastors instruction, and their owne reason, and Faith to tell them the contrarie; then * Kings

Subjects

Subjects are in danger, by the foresaid Playes, or custome of kneeling to the Chaire of Estate, to commit Treason, in conceiuing the Player or Chaire to be the King, and giuing that respect of Soueraigne duety to the Player, or to the Chaire, as to the very King; in regard their owne reason, and but ordinary instruction, will teach them, that the Player, or Chaire, is not the King himselfe; and that the respect giuen to them, is not giuen to them, as to the very King.

Note secondly, that we are said to worship an Image *per accidens*, when as we doe not thus take the Image *ob-iectiue*, as vicegerent of the thing, considered as absent, or distant, but when as we consider the thing it selfe presented, and as it were vested with the Image, or shining to vs in the Image; as it happeneth to vnlearned men, who sometime cannot frame a conceit of Christ crucified, but by meanes of the outward Image; and

as it happeneth to al men, who in this life (at least ordinarily) cannot vnderstand any thing but by meanes of the inward Images of their imagination, and phantasie, according to that of *Aristotle*; *Oportet intelligentem phantasmata speculari*. In this case, the adoration which we make at the sight of the Image is, *per se loquendo*, onely exhibited to the thing; yet it may be said to bee giuen *per accidens* to the Image, no otherwise, then when wee bow downe to the King cloathed in his Princely robes; our bowing, *per se loquendo*, is onely to the Kings person, yet it may be said to be done, *per accidens*, to his robes.

Note thirdly, that we may be said to giue the same honor to the Image, which is giuen to the thing *Analogice*, to wit, the same in name, not in nature, the same in similitude of proportion, not in substance or equalitie of perfection; which I explicate thus, To an Image, being a thing without
life,

life, or vnderstanding, properly speaking, there is not due eyther *latría*, *hyperdulia*, or *dulia*, or any other, so much as ciuill worship, of the same nature, substance, or equalitie, which is due to the thing which it may represent; but a farre inferiour manner of worship, proportionably more, or lesse, as the thing which it representeth, is more, or lesse worthy; the which, although thus it be farre inferiour to the worship due to the thing it selfe: yet in regard it is giuen, only for the resemblance, or relation it hath to the thing, it may, after a sort, pertake the name of the worship, due to the very thing: and may, in a secondary manner, bee reduced to it; thereby being distinguished from the worship due to other Images, and receiuing more or lesse morall dignitie, then is in the worship due to other Images.

This to bee so, is prooued, because, that what proportion there is

betwixt the Image, and the thing whereof it is the Image, the same is betwixt the worshippe due to the Image, and the worshippe due to the thing. But first, the Image is not the same with the thing, in nature, substance, or equality of perfection, but farre inferiour. *Ergo*, the worship due to the thing, and due to the Image, is not the same in nature, substance, and equality of perfection, but farre inferiour. Secondly, the Image may haue the name of the thing, and may be reduced, in a secondary manner, to the kinde of the thing; thereby being distinguished from other Images, and to receiue proportionably more, or lesse morall dignity, then other Images haue. *Ergo*, the worship due to the Image may, in a sort, haue the name, and may, in a secondary manner, be reduced to the worship of the thing, thereby being distinguished from the worship due to other Images; receiuing also more, or lesse mo-

all dignity, then is in the worshippe due to other Images.

This explication may seeme perhaps too subtill for every ones capacite; as indeed it is, being intended by me for the satisfaction of more pregnant, and iudicious wits. For the simple sort, it may suffice to vnderstand; first, that in truth, and speaking properly, none of vs hold, that the same, but a farre inferiour kinde of honor is due to the Image, then is due to the thing, whose Image it is. Secondly, that to giue such an inferiour kinde of worship to Images, proportionably more, or lesse, as we esteeme, more or lesse, the thing whereof it is an Image, is no way to be misliked. For we see, that every one beareth some kinde of civill respect to the very picture of his friend, proportionably more or lesse, as in a civill amity he loueth his friend more or lesse, setting it in a decent place, &c. the which respect to his friends picture is no way any hinder-

rance, but rather a great help to shew, and increase his respect to his friend, in his owne person; and cannot bee accounted iniurious, but gratefull to his friend: Euen so, that inferiour kinde of religious reuerence, and respect, which we giue to the Image of Christ, and his Saints, more or lesse: this reuerence and respect (I say) done to the Images reliques &c. is so farre from being a hinderance to the reuerence, and respect due to Christ himselfe, or to his Saints; as rather it much helpeth vs to shew, and so to practise, and so to increase our reuerence, and respect to Christ himselfe, and to his Saints: and therefore cannot bee thought iniurious, but very gratefull vnto them.

Now vnderstanding our doctrine
 & practise about wor-
 shipping of Images in
 this manner, Master
 W H I T E doth not
 nor euer will bee able sufficiently to
 shew

See Bellar. l. de
 Imag. cap. 13. 14.
 15. 16. 17. 18. 19.

shew it to be vnlawful, or contrarie * either to Scriptures, or to the doctrine of the ancient Church. The proofes which he bringeth are either impertinent, or of small moment, or are answered already by Catholike Authors.

Sixtly, concerning the *Supremacie*, there are so sufficient testimonies both of Scriptures, and Fathers alledged by our Authors for it: that it is marvellous that *M. White* durst adventure to reckon it

* To shew it to be contrary: it is not enough to say no mention is made of it, or no such practise is read but it must be shewed that it was disallowed or condemned, and this not only by some private men, but by the authority of the Church, which cannot be shewed, or at least it must be shewed, when this practise began, and by whom, and who did resist

and continued so to resist. * *Bellarmin.* lib. 2. de Rom. Pontif. cap. 13. 14. 15. 16. *Coccineus*, and others. *Bellarmin.* lib. 2. de Romanorum Pontif. cap. 21. & de in-

for a point, wherein we disagree from antiquitie; especially vpon so sleight grounds, and insufficient authorities,

* Bellarm. lib.
5. de Rom. pont.
cap. 7.8.

* In these answers to these objections, I do not sustain the part of a Replier, but of an Answerer, and therefore it sufficeth me to as-
firm, or distinguish, or deny; and it pertaineth to my Aduersarie to prove contrarie.

Saint Peter, and in him to his Successors.

Seuenthly, concerning Communion in one kinde, I answered that the
practi

which are so ordinarily answered by our Authors, as I thinke is not worth spending inke and paper about them. True it is, that the practise of this authoritie might, as occasion vrged, be worse at one time, then at another: but the fulour of all * Pastoral power ouer al Christs sheepe was * equally in all Popes, from the very beginning, when it was giuen by our Sauiour, peculiarly

Of Communion in one kinde. 57

practise of the ancient Church it selfe
did vse, sometimes receiuing in *one*
kinde, as is shewed by
Catholike * Authors:
and although it vsed
also receiuing in both
kindes: yet this pro-
ueth not, that to re-
ceiue *in one kind*, is con-
trary to the Law of
God, but rather that
it * was by the Law of
God left indifferent.
Now in matters left
indifferent by the Law
of God, the practise
of the Church may be
different, in different
times or places, accor-
ding to the difference
of occuring motives,
and reasons: & al good.
Which answer may be
applied, in case M. *White* shew other
differences in the ancient, and present

* See Greg.
de Valent tom 4
disp 6. q. 8. p. 1.
Secl. 8. 9. who
sheweth reason
why the Cup
is not so much
commanded as
the Host, in
regard after
the Host our
Saviour did
absolutely say.
Do this &c. but
after the Cup
only condition-
ally, *So as*
you doe this, you
shall doe it in re-
membrance of
me, 1. Cor. 11.

* Receiuing in
one kinde, but
not offering in
one kinde.

58 *Of Transubstantiation.*

Church practise; which to shew, is altogether impertinent to this our question, where we are to see onely, whether there bee any practise or point of doctrine, maintained by the present Church, contrary to the Law of God, or contrary to the doctrine of Faith, held vniuersally by the ancient Church.

Lastly, concerning *Transubstantiation*,

*White pag. 343.
350.*

Master *White* setteth downe some coniectures, whereby

hee endeauoureth to perswade his Reader, that the beleefe of *Transubstantiation* came into the Church of late, to wit, at the *Laterane* Coun-

* See the Protestants Apologic, *Tract. 1. §. 3. n. 2.* where it is shewed, that euen Pro-

cell. But this is false: for although the name *Transubstantiation* was not perhaps vsed before the Councell

of Protestants (farre better learned then *M. White* will be in haste) doe grant that *Transubstantiation* was beleewed long before the *Laterane* Councell.

Laterane

Of Transubstantiation. 59

Lateran: yet the thing
 signified by this name,
 to wit, the Reall pre-
 sence of Christs body,
 succeeding in the place
 of the substance of
 bread, was held, and
 beleueed from the be-
 ginning; as appeareth
 by plaine and sound
 authorities of Scrip-
 tures and Fathers, set
 downe by *a Bellarmine*
 and others. And al-
 though the Church
 had no necessary occa-
 sion to make expresse
 determination, what
 was to be held in that
 point, before contrary
 heresies arose, which
 might bee one cause,

a See Bell. l. 3.
de sac. Euch. ca.
 19. 20. 21. *Greg.*
de Valent. tom. 4
disp. 6. q. 3. p. 2.
Sect. 2. 3.

b The matter
 was determi-
 natly believed,
 but not ex-
 pressely in a
 general Coun-
 cell determi-
 ned, till the
 contrarie er-
 rors vrged the
 Church to
 make expresse
 determination
 of it in a gene-
 rall Council.

c Heresie may
 be before ex-
 presse definiti-
 on; s. it mate-
 rially, as they
 are errors
 against Faith

Secondly, formally, if the partie know the
 contrarie to be the generall beleefe of the
 Church.

* All neuer did, nor can in ignorance hold contrarie to the truth, in this, or any other point: those some which did erre, did by implicite Faith, beleue all that which others beleue, who are the true beleeuing part of the Church. Idle therefore is M. white, when hee saith he will proue by this, which I say, that all Doctours haue beleued flat contrarie to

that they writ: some (but not all) might in opinion erre, and write that error, yet still they retained implicite beleefe of all truth revealed to the Church.

that some men did not, nor were not bound to know it so expressly, as after the matter was explained and determined, by full authoritie of the Church: yet at least *Implicitly*, all did, & were bound from the beginning, to beleue it. And although some, in their ignorance, did, before this declaration of the Church, doubt, or hold opinion to the contrarie, yet this hindereth not, that they might beleue this point by implicite Faith; in regard priuat doubts and

opinions.

Of Transubstantiation.

¶ I

opinions, so long as they are in ignorance, without obstinacy, especially with resolution, and readinesse to yeeld to the Church, doe not take away implicate Faith, infolded in the generall assent, which euery Catholike giueth to that article, *I beleene the Chatholike Church.* Some, namely, *Scotus*, doe not doubt of the matter of *Transubstantiation*, but whether it be evidently deduced out of Christs words, *Seculsa interpretatione Ecclesia*, but he doth not hereby, doubt, whether it pertaine to Faith; for there be many things pertaining to Faith, which are not deduced evidently, but onely are knowne to be contained in Scripture, by the interpretation of the ancient and present Church, Gods Spirit assisting the true Church, to make true deductions and interpretations even in obscure and doubtfull sentences.

To conclude; it is not enough for *M. White* to name these eight, or any other

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other points of our doctrine, and to say that we hold, or practise contrary to the doctrine of the ancient Church. But I must require him to set downe the time, place, persons, and other circumstances of this supposed innouation; which circumstances are commonly noted in Histories, when any such innouation, against the vniuersall doctrine of the Church, did arise. This

White digress.

51. p. 374.

my demand Mast. *White* (who will, as it seemeth, stick at nothing) taketh vpon him to satisfie. by naming seuen points of our Religion, offering to shew the time, when, and manner how they got into the Church. And thereupon hee nameth *Pardons*, and *Purgatory*, the vse whereof (he saith) came lately into the Church. To this I answered first, that he nameth not the particuler time, place, nor persons, that first brought in the vse of *Pardons*, and *Purgatory*: and so he saith nothing to the purpose. Secondly, I answered that

that our question is not so much about the vse of *Pardons*, and *Purgatory*, as whether the doctrine which holdeth *Purgatory* to be, and *Pardons* (duely vsed) to be lawfull, came in of late, contrary to the former doctrine of the Church. Now M. *White* wil neuer be able to shew, that the Church did at any time vniuer-

sally belecue, that * *Purgatory* was not, or that *Pardons* duely vsed were vnlawfull; or that the doctrine * concerning the substance of these points, was first brought in of late, naming the first particu-

* Concerning prayer for the dead (which supposeth the beleefe of *Purgatory*) learned Protestants grant it to haue been generall in the Church, long before S. Au-

gustine his time, as may be seene in the *Protestants Apol. Tract* 1. 5. 3. n. 4. And that the contrary doctrine held, now by Protestants, was an old heresie, may be seene in *Epiph. Har.* 75 and in *Saint August. Har.* 42. *White* p 374.

* Doctrine may be without actuall vse of the thing taught to be lawfull.

64 *Antiquity of the Catholike Faith*,
ler time, place, or persons, which
brought it in, contrary to the former
Faith, and shewing who resisted it as
an heresie, and who continued to re-
sist it, and to teach the contrary.

Secondly, he nameth *Popes Supre-*
macie, which he saith began in *Boni-*

a See the Pro-
testants *Apol.*
Traff. 1. §. 3.
num. 10. & §. 7.
num. 5.
White page 376.
face the third. But how
false a His assertion is,
appeares by that which
is shewed, by not one-
ly Catholike, but also
Protestant Authours.

The Authors which *M. White* alledged
for him, doe not shew that the Pope
had not chiefe power before *Phocas*.

Thirdly, he nameth *Priests Mar-*
riages to haue been first restrained by
Siricius. This also to be false, he may

Concil. Carth. 1.
Can. 2. See Pro-
test. Apol. Tra. 1.
§. 7. num. 3.
learne by the Council
of *Carthage*, which
signifieth, that Priests
were restrained from
company of wiues, long before *Sir-*
cius his dayes, euen by the Apostles
them-

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themselves. *Siricius* might, vpon oc-
asion renew the prohibition, as also
Gregory the seventh might, but the
first Authors of that doctrine, or pra-
ctise they were not. See *Bellar. lib. de*
Clericis, cap. 19.

Fourthly, he nameth *Worship of Im-
ages*, to haue been first brought in by
the *Nicene* Councell. But this Coun-
cill was so farre from
being the first Au-
thor of this doctrine,
as it expressely saith, it
followed in this point,
The doctrine of the holy
Fathers, and Tradition
of the Catholike Church,
by which the holy Ghost
dwelleth inhabite. Concer-

b See *Protest.*
Apol. trakt. 115. 3
nu. 11.
White p. 378.
Concil. Nicen. 2.
White pag. 379.
See Bellar. l. 5.
de Iustif. c. 2. 3. 4.
Greg. de Valent.
tom. 2. disp. 8. q.
6. p. 2. & 4.

ning that which Master *White* saith of
Images of the Blessed Trinity. See
Bellarmino shewes that the Images of
the Trinity, which are allowed in our
Church, are neither vnlawfull nor
contrary to the doctrine of the ancient
Church)

66 *Antiquity of the Catholike Faith.*
(Church) *Bellarmin. de Imag. cap. 8.*

Fiftly, he nameth the doctrine of
Merit of workes, to haue begun late-
ly by the Schoole-men. But how false

c See the Pro-
testant Apolog.
tr. 1. §. 3. nu. 6.

c this is, the authori-
ties of the Scriptures
and ancient Fathers, al-
ledged for this point

by our Diuines, doe abundantly re-
stifie.

Sixtly, he nameth the *Masse*. But
hee neither nameth, nor can truly
name the time when, place where, or
person which, since Christ, was first
Author of the substance of it, consi-
sting onely in consecration, oblation,
and consumption of the sacred host.
As for other additions which he men-
tioneth, they are impertinent, in re-
gard they are not any substantiall part
of the *Masse*. If he vrge them not as
substantiall parts of the *Masse*, but as
being, in his opinion, substantiall er-
rors, brought in, contrary to the an-
cient Faith, I must require him to see
downe

Antiquity of the Catholike Faith. 67

downe, not only when, and by whom they were added as Ceremonies to the *Masse*: but when, and by whom they were at first inuēted and taught: and who did resist, and continue to resist them, as innouations in Faith; the which hee is neuer able to shew. *white page 384.*

Seuenthly, he nameth *Originall sin*. But he doth not, nor cannot name the first Author of any thing, held about this matter, vniuersally by our Church

as a point of Faith, and therefore hee wasteth words, and speaketh nothing to the purpose

See Iodocus Coccinus. Beilar. de notis. Eccles. cap. 6.

when he rehearseth this, or that Doctours opinion, in this, or any other point. Because heere onely my question is not about private Doctours opinions, but about doctrine of Faith vniuersally, & authoritatiuely taught by the Church; of which kinde my Adversaries cannot shew

Wotton. p. 393. white pag. 415.

any

any one point, held by vnanimie consent of the ancient Church, contrarie to that which is holden now by our

* What our Church doth now hold as a point of Faith, may be known by that which is set downe in the Councell of *Trent*.

* Church, as a point of Faith; whereas we can and doe shew diuerse pointes held in that manner by the ancient Church, directly contrary to that, which is holden by Protestants as points of their faith.

THE FIFTH OBJECTION.

IASTLY, my Aduersaries obiection against the Roman Succession, which in this Catalogue I mention First, that it is not certaine that *Saint Peter* was at *Rome*. Secondly, that we haue no diuine, but onely humane prooffe, that the Bishop of *Rome*, rather then he of *Antioch*, is *S. Peter*

Suc-

from S. Peter defended. 69

Successour. Thirdly, admitting that Saint **Peter** had one to succeed him in *Rome*; it is not certaine who this was which succeeded him; and who afterwards succeeded one another.

Fourthly, the See hath bene voyde a good

pag. 416.

while together. Fifthly,

pag. 418.

a woman was once

Pope. Sixtly, diuers

Popes haue been He-

reniques. Seuenthly,

pag. 419.

some haue entered in-

to the Popedome by

Simony and violence,

&c. Eightly, there

pag. 421.

haue been thirty Schismes, and there-

fore it is vncertain who was the right

Pope.

To the first I an-

swere: that so many

ancient Fathers doe

witnesse, and so many

monuments yet remai-

ning, doe testifie that

See the Fa-

thers cited for

this point in

the *Rhemes* Te-

stament, *Annos.*

in cap. 16. ad
Rom.

Saint *Peter* was at *Rome*, and died there, that it is great ignorance, or impudencie to deny (Master *Wolfe* will not deny it) or doubt of it. To the second I answer, that that we haue diuine authoritie to assure vs that there must be alwayes one in the Church, who is Saint *Peters* Successor,

* *Ioh. 21. 17.*

* The end of Saint *Peters*

Supream Pastoral Office, was to cōferme his brethren in Faith, *Luke 22.* and to keepe vnitie in the Church. Saint *Hierom. Vnus eligitur ut Schismatis tollatur occasio.* See also Saint *Cyprian. lib. de Vnitatē Ecclesię, cap. 3.*

for, hauing the same absolute Supreme Pastoral authoritie, that Saint *Peter* had. For first the name Pastor (being peculiarly appropriate to Saint *Peter*, by these words

* *Pasce oves meas*) signifieth an ordinary Office, which dieth not with the person, but is to bee continued in a Successour. Secondly the end * of this Office, being common

to all ages, argueth, that our Saviour

from S. Peter defended. 71

our meant so to institute it, as it might
serve for all ages: and consequently,
that it should bee continued in a suc-
cession of such Pastors. Thirdly, the
love and care, which moved our
Saviour to institute this Office, for
the good of the Church, was com-
mon to the Church of all ages: and
the necessitie, which the Church had
of such a Pastour, was not onely for
that first age, but for all succeeding
ages: and therefore it is not to bee
thought, that Christ our Saviour
meant to institute that Office, onely
for to continue in Saint *Peters* person,
and to die with him, but that hee
ordained it to continue in others, who
from time to time, should succeed in
his place. Now that

the Bishop of *Rome*, ra-
ther then of *Antioch*,
should succede in
Saint *Peters* Office, is
not indeede expressly
written in the Gospell; but is partly

See Bellar. l. 1.
de Rom. Pont.
cap. 12. Stapl. re-
lect. contro. 3. q.
2. art. 2.

* Partly it is gathered in that by Christs words, *S. Peter* was made *Supream* Pastor, which being ioyned with that, which Tradition assur-eth Christs will to haue bin, that *Saint Peter* should go liue and die *Bish p of Rome* proueth the *Supream* Pastorall power to remaine in those, which at *Rome* succeeded, rather then any where else, yea, there, and no where else.

sufficient ground, pretend to be *Saint Peters* Successor.

* gathered from that which is there written, and is knowne vnto vs by Tradition of the Church, to be Christs institution; as is learnedly declared, proued and defended by *Gregorie de Valent. tom. 2. diss. 1. quest. 1. de obiect. fid pag. 7. sect. 36. 37. and 38.* The which to bee so, is confirmed, in that, by Christs appointment, one or other is alwayes to succeed *Saint Peter* in the Office of chiefe Pastor: but my Adversaries cannot assigne any other, besides the *Bishop of Rome*, that did or could, vpon so

To the third I answered, that the disagreement of Authors, in assigning which particular men did, in order, succede one another, is no argument, that there was not at all an orderly * Succession: as neither the like disagreement of Authors, about the yeare in which our Saviour suffered, is no sufficient argument to proue that he suffered not at all, in one or other yeare.

* One or other orderly succession to haue beene is agreed, though some question bee about the particular order.

To the fourth. I answered, that *Vacancy of the See*, is no morall interruption of Succession, although the vacancy continue for a good space: neither is it any maine inconuenience, so that in the meane time, no speciall matter of importance happen, which cannot be ended without one in that Office, to interpose his authoritie.

To the fifth, it is a See. *Onu. b. in*
meere fable, without *annot. sup. Plat.*

a *Bellar lib. 4.
de Rom. Pont.*

b My selfe do neither say that there was, nor was not, much lesse will I affirme that it is not possible.

c The question is, what is to define *ex Cathedra*, or by Papall authoritie, those which hold that the Pope may erre in his priuate Decrees, will say that hee doth not define *ex Cathedra*, except hee vse morall diligence to define with counsell, or (as some will say) with a Generall Councell.

all probabilitie, that euer there was any such woman Pope. And if it had been so, it proueth nothing, but a vacancy of the *See* for that time.

To the sixth, the learned Cardinal **a** *Bellar* doth **b** shew that there was neuer any Pope Heretique, euen as a priuate man: and all the best learned Catholike Diuines agree, that neuer any did, shall, or can *ex Cathedra*, & define any error or heresie, to bee true Faith, or authoritatively teach the Church any thing contrarie to the true Faith: which being, although some of them in their priuat

opinion

opinion had held any error in Faith, or here-
sie, it could not * pre-
judice the Church.

To the seventh,
wheras Master * *White*
saith, it is the Popes
owne law, that if any
man be installed Pope
through money or fa-
vour of men, or by po-
pular, or military tu-
mult, without the Canonick electi-
on of Cardinalls and Clergie; let
him not bee accounted Pope, or A-
postolicall, but Apostaticall; I ac-
knowledge with Master *White*, that
this was a very good law: but how
will Master *White* make good his infe-
rence, to wit, that by vertue of this
law, the succession of the Romane
Church is wholly overthrowne?
How this inference will bee made
good, I confesse I cannot see. For,
first, among so great a multitude,

* If the Pope
should endea-
vour to ob-
trude vpon the
Church any
openly known
heresie, hee
may, and will
be resisted, hee
being in such
case no longer
Pastor.

* *White* p. 419.

that haue succeeded
 one another in the
 Popedome, Master
White either can-
 not shew many ex-
 amples of Popes,
 who entered into
 the Popedome, in
 such manner as the
 law forbids: or if
 they entered first
 vnlawfully, who
 were not after
 * confirmed, and

* That which *M.
 White* objecteth
 out of the Decre-
 tals, *Dist. 79. &
 Sept. Decret. tit. de
 electione & electi-
 potestate*, doth not
 hinder, but that
 one, which did
 enter *Simoniack* in-
 to the Popedome,
 may be confirmed,
 supposing he were
 elected by two
 parts of the Car-
 dinals, as appea-
 reth by the *Glosse*,

Dist. 79. which putteth difference betwixt
 Election of the Pope, and other Electi-
 ons, and pronounceth generallly, that
 wher one is elected by two parts of the Car-
 dinalls, no exception is admitted against
 him, *nec de vitio elegantium vel electi*, al-
 though the Electours did sinne, and the
 Election was vitious, that perpetuall in-
 capabilitye of the Popedome, which Ma-
 ster *White* speaketh of, I cannot finde in the
 Decree,

from S. Peter defended. 77

made lawfull Popes, by the consent
of the Clergie: or if any rare exam-
ple could bee found of one, that did
enter, and continue in the Papacy un-
lawfully, the most that is proued ther-
by, is that the *See* was *vacant* for that
time; Gods providence in the meane
time procuring, either that no cause
necessary to bee determined by the
Pope, should happen; or else exciting
some other meanes extraordinarily, to
relieve the necessity of the Church, in
such a rare and extraordinary case.

As for other abuses, which Master
White saith continued
long; so long as they *White pag. 410.*
hindered not, that the Pope might be
a lawfull Pope, they are impertinent to
our purpose. For the lewde life of the
scribes and Pharisees was *Mat. 23. 2.*
no iust cause, to hinder peo-
ple from being bound to doe as they,
sitting in *Moyse* chaire, did say. Nei-
ther was yong yeares any *Psalme. 5. 3.*
hinderance, since that out

of the mouth of infants, our Lord can worke his owne praise. Neither is
 2. *Pet.* 2. 6. ignorance or want of learning and discretion, any
 impediment, when by the mouth of an Ass, God can instruct a Prophet.
 This is not said, as if I did approve either ill life, or want of age or learning in the Pope, but to shew that God can, and sometimes doth supply such defects.

To the eight, I answered, that the Schismes which have been in the Papacie, do not overthrow true Succession. For in all those Schismes (vnlesse for a time there were vacancy of the See) there was alwayes either one who truly was, and who was, to some, certainly knowne to be Pope (as for example, *Urbanus* and his successors were, in the time of the great Schisme, known to be true Popes) or else, if for any short time, there was none certainly knowne to be true Pope, there wanted not meanes, in Gods Church,

in such a case, to cleare the doubt, by making a new vndoubtable lawfull election, either in an ordinary maner, prescribed by some precedent true Pope, or in an extraordinary manner, prescribed by the Church, in a generall Councell, or otherwise, graue and urgent circumstances requiring, that such extraordinary manner of election should be then vsed. As for example, when in time of Schisme great doubt is who is true Pope; in which extraordinary maner, *Martinus quintus* was lawfully elected true Pope, and was lawfull Successor to the last fore-going knowne lawfull Pope.

Thus I hope, I haue answered the chiefest arguments, that my Aduersaries either doe, or can obiekt against my Catalogue. If they

be not satisfied with this, which here I haue

*Be larm. lib. 4. de
Rom. Pont.
Gretzerus ibid.*

*de Valent. tom. 3. disp. 1. q. 1. p. 7. Onu-
mus in his Annotations vpon Platina. Sta-
tus. Reliq. controu. 3. q. 2. a. 4. Saaders de Vi-
u. Monar.*

said; let them read those Authors, which I cite in the margin, who treat of those matters more at large; then my intended breuity will permit. This done, if yet they will not cease to clamour against the *Visible* Church, assigned in my Catalogue; sith there must bee *one*, or *other*, continuall *visible* Church assigned, of which men are to be instructed, in the true Faith; I must require that my aduersaries will set downe a Catalogue of such, as they deeme to be the true *visible* Church; and although I might require (in regard they except so much as they do, against the Roman Church) that they would set downe none, but a most pure and precise company of Protestants, (to wit, a company holding expressly all points as the Protestants held) against whom no such exceptions could be made: yet (sith this were to exact more then an impossibility) I will content my selfe, if they can but assigne such a continuall *visible* company

from S. Peter defended. 81

any of professing Protestants, in whose defence there may be as much said, as I haue said, in defence of the Romane Church, that so it may appeare, that the Protestants Church hath alwayes been *visible*, as well as the Romane Church hath bin. When they haue made this appeare, I will proceed to joyne issue with them in another point, or question; to wit, whether, by other notes, we can shew ours to bee, and theirs not to bee the true Church. But while this appeareth not, as it is not like to doe in haste, there is no great need to proceed; because, by our hauing, and their wanting a continual *visible* Church, it appeareth plainely, that ours is, and theirs is not the true Church, which should instruct men in * Faith,

* Heere Master White makes an end, without making any further perticular

answer to the ensuing Discourse, which notwithstanding did as much, if not more content him to answer, as any part of the present Discourse.

§. 2.

Concerning the second, to wit, a Catalogue of a continuall company of professing Protestants, which my Adversaries must assigne.

IT is a thing worthy of obseruation that the Protestant cause, in diuerse points in Controuersie, is so bad, that it cannot be defended in any colourable sort, but with such shifting and furde answeres, as haue been made by Heretikes, and *only* by Heretikes, and may bee made by whatsoeuer Heretikes, for defence of their Heresies, and by which, if they were allowed for good, any error or heresie neuer so grosse or absurde, may be so maintained, that none could be conuicted to be an Heretike. For example, if for any point of our doctrine, we alledge (as ordinarily we do) most plaine testimonies of Generall Councils, or the whole streame of ancient Fathers, they will either flatly reject their authority

authority, saying they were men that might erre; or if for courtesie, or for their own credit sake, they make some shew of respect to their authority, yet it is with this condition, or limitation, to wit, *so farre forth as they agree with holy Scripture*, leauing liberty to themselves, to examine and iudge, whether their doctrine they doe agree, or not with holy Scripture. Which in truth is to beare no more respect vnto the Fathers, then is to be borne to the Duke, or the Diuel himselfe. For these are to be credited, so farre as they agree with holy Scripture.

Now, was not this absurd shift (of rejecting the authority of Councells, and Fathers, vnder the pretence of only Scripture) the answer of ancient Heretikes, and name-ly of *Enticher*, when he was pressed with the authoritie of the *Nicene*, and *Ephesine* Councels? Yes certain-

a *Epiph. Hares.*

73. & 74.

b *Vide Eccl.*

Co cil Constantin.

non inferia 4^{ta} Elis

Conc. Chal. act. 1.

ly. Neither shall wee reade, that any other that was not an Heretike, did make this answer, when the definitive sentence of a lawfull confirmed Generall Councell, or vnianime consent of ancient Fathers, was truly and plainly produced against him, in any matter pertaining to the doctrine of Faith. May not this also bee the an-

swere of whatsoeuer Heretike, that hath been, or shall bee pressed with
 See the In-
 trod. q. 1.

the authority of Councells and Fathers? Yes verily. May not also any error bee defended by this answer, when, by it, there is no sufficient certainty, how many, and which bookes be true Scripture; and when by it, liberty is giuen to a man, to determine by his priuat spirit, which bookes be, or be not Scripture, and to translate, and interpret Scripture as he list, or as it seemeth most conformable to his error, without controuersie of the Church? Yes-doubtlesse. For this liberty

herety being granted, how shal an obstinat Heretike be conuincd of error? If one alledge against him most euident places of Scriptures (as more euident then we alledge against Protestants, in diuers points, and namely about the Reall Presence, cannot be alledged) this will not conuince him; more then it conuinceth our Protestants. For may not such an obstinate Heretike deny the booke to bee Scripture; or corrupt the place by false translation; or peruert it by false interpretatiō, as it seemeth the maner of Heretikes was in *Tertullian* time; and as we see the manner of Heretikes to be in our time, and may be the maner of other Heretikes of whatsoeuer times? Yes surely. And what meanes then remaineth to conuince him? To charge them with this fault of deny-

See diuers
plaine places
of Scripture for
vs, set downe
in the defence
of the censure,
§. About triall
of spirits.

*Tertul. de
prescrip.*

ing.

ing the booke, corrupting the text, or perverting the sense, will not serue to conuince them. For still they may shift off the matter, by boldly facing it out, and saying, that the bookes which they deny to be Scripture, be not indeed true Scripture: and the old Translation, and interpretation, which they by their new, seeke to disgrace, is not the true Translation, or interpretation: which position, that they may maintaine, they may say as Protestants doe, that by the light of the Scripture it selfe, and by the testimony of the inward spirit, they are infallibly assured this which they say to be true. And what argument can we alledge so forcible, as to conuince them, and to make them yeeld in any of these points?

Perhaps some will thinke with Saint *Hierome*, to drie vp all these streames of heretical propositions, with the only bright Sunne of the Church; prouing

*Hierom. dial.
cont. Lucifer.*

proving first (out of those bookes of Scriptures, which the Heretikes themselves will allow to be Scriptures, and out of their owne Translations, and interpretations) that there is, and must be in all ages a *Church*, the Doctours, and Pastors whereof (and not euery mans priuate spirit) is appointed by God, to be the ^a ordina- *a White p. 116.* ry meanes by which all men must bee instructed, and taught the true doctrine of Faith; and consequently, that by the iudgement of the Doctours and Pastors of the Church, and not by priuate mens opinions, it must bee censured, which bookes be, and which be not true Scripture; which is true, which is false translation; which is true, and which is not true interpretation of Scripture. One would think that by this meanes the obstinate Heretike should be conuincd, as being forced to yeeld to the iudgement of the Church, which will condemne him. Yet loe, my Aduersaries haue found

*Watton pag. 210.**White pag. 100.*

found a shift, how to
 retaine hereticall liber-
 tie of opinion, and to
 keepe themselves from being convin-
 ced; to wit, by flying into the mist
 of an *inuisible Church*; accounting
 none to bee of the true Church, but
 such as are elect, and affirming that
 they, and not those *visible* Pastours,
 which condemne them, are elect: or
pag. 87. fancying to themselves another

Church, to wit, an imaginary
 multitude of Professours, agreeing
 with them in opinion; which, without

*Euseb. hist. lib. 5.**cap. 27.**Aug. lib. de Uni-**tate Eccl. & he-**res. 69. & 88.**Epiph. heres. 59.**Cyprian. l. 4. ep. 2.*

all prooffe of Historie,
 or probability of rea-
 son, they bouldly af-
 firme to haue beene in
 all ages, secretly pro-
 fessing among them-
 selves, the same do-

ctrine of Faith that Protestants now
 doe. This shift was partly vsed by an-
 cient Heretikes, and may be vsed, *in*
terminis, as it is vsed by Protestants,

by

by whatsoeuer Heretike. For euery Heretike, to auoid the censure of the *visible Church*, may say, as Protestants doe, that the true Church consisteth *onely* of Elect; and that themselves, and onely such as agree in opinion with them, are Elect. And how shall we conuince them in this point, vnlesse it bee by *supra* ca. 12. shewing against the (as I haue shewed against Protestants) that the true Church, which is ordained by God, to bee the ordinary meanes, to which men must repaire for instruction in Faith, cannot be altogether *inuisible*, as it should be, if it consisted *onely* of the Elect? And that granting it to consist of all Professours of Faith, it could not haue been, especially in all Christian Countries, continually, for so long a time, but that it should, in some sort, haue been knowne, and noted: and being noted, some mention would haue been made of it in Histories, set out, either by friends or enemies,

mies, whereby it should bee possible to assigne, and produce the names of some eminent, or knowne members of it in all ages? But no knowne professors of their doctrine can be assigned in all ages. *Ergo*, they are not the true Church.

This argument seemeth to me; and I hope will seeme to any indifferent man, euident, and sufficient to conuince, that neither Protestants, nor any other such vp-starts can be the true Church. But will this conuince them?

White digress. 48. No, *M. White* is so far from yeelding to the force of it,

that he maketh a particular

Digression, wherein hee seemeth to promise a full and direct answer vnto it. The which his answer consisteth of two parts. First, seeing (as it seemeth) a necessity to admit professors of true Religion in all ages, he attempteth to make, as it were, a Catalogue of the Protestant Professors in all ages. Secondly, seeing his Catalogue

upheld by shifts.

91

come short, he goeth about to yeeld
some reasons, why he cannot assigne a
continuall professing Protestant com-
pany in all ages. I will first set downe
the Catalogue, and afterwards his
reasons, that the Reader may iudge,
whether this his answer be full, and
direct, as he promiseth: and whether
the baptists, or any other absurd Sect,
Heretikes, might not make the like
answer to my argument.

S. 3.

*M. WHITES Catalogue of Prote-
stant Professors set downe, and
shewed to bee insuffi-
cient.*

MASTER White seemeth to di-
vide his Catalogue into three
parts. The first part reacheth from the
time immediatly after Christ, vntill
eight hundred yeares were ended.
The second from that time vntill *Lan-
shir.*

92 *M. WHITES Catalogue*
ther. The third from Luther vntill
now.

ibide pag. 337. As touching the first
part, I NAME (saith
M. White) the *Primitiue Church*, and
other Churches throughout the whole
world, professing the Faith of Christ;
and, I AFFIRME, that they were of
our Religion, though some corruptions,
especially laterward came in withal. And
if our Adversaries deny this, WE OF-
FER to make triall, by the new Testa-
ment, and Writings of all the said ages
successively: out of which WE WILL
SHEW that our Faith is the same,
which the Apostles preached, and the Fa-
thers for all that time beleued, & what-
soever came in besides, was resisted, and
disallowed. So that you see (if *M. White*
may be beleued vpon his bare word,
and bold offer) there is no difficulty in
affirming. a *Visible Protestant Church*
for eight hundred yeares.

Ibidem. But concerning the second
part, *Mast. White* himselfe ac-
know-

knowledgeth a difficulty: yet that we may not think this doughty Squire to be easily daunted with any difficulty: WE SAY (saith he) *that all that time* (to wit, from eight hundred yeares after Christ, vntill Luther) *in euery age successinly there was a Church of our Religion.* And because wee may not suspect this to be an answer in the ayre, he goeth forward to name the place and persons. *Touching the place* (saith he) **R O M E I T S E L F E** was it. For in euery part therof, there were some that held our Faith: and that which was called the Church of Rome, was but a contagion outwardly cleauiing vnto it, & by reason of the multitude preuailing against it, in a sort, and obscuring it. Concerning the persons, and particuler companies, it must needs bee granted, that such there were, because the names of some are extant. As for example, the Waldenses, Wickliffe, and the Bohemians, which agreed with vs in substance of our Religion. Thus farre M. VVhite.

White pag. 395.

* I find him to say other-where, to wit, in the Defence pag 424. that it is sufficient to say, that no do-ctrine wants lineall succeſſion, which accord with the Scripture: but this is not ſufficient, in regard it is onely a generall ſay-ing, which may be alledged by all ſores, euen of the moſt new vp-riſing Sectaries.

ſaith this in generall, and doth not define in particular, what hee accounteth to bee, and what not to bee a point fundamentall of the Proteſtant Religion, nor nameth whoſe

And this is al he ſaith to the purpoſe * of a Catalogue of names of the Proteſtant Profeſſors, from eight hundred yeares, vntill *Luthers* time, in this place. Neither doe I obſerue more to bee ſaid in other places, vnleſſe he will defend all thoſe, whom hee nameth in his 52. *Digeſſion*, to haue been Proteſtants, which he ſaith he will not. Hee ſaith indeed, that many of the were full Proteſtants, in euery point fundamentall: but becauſe hee onely

those were which held every point fundamē-
tall; * I wil passe them
over, as impertinent to
this present Catalogue
in which I require
names of particular
men to bee assigned,
who at least by Master
Whites account, held
all substantiall points
of doctrine of Faith in
all ages, which Pro-
testants hold at this
day.

Lastly, concerning
the time from *Luther*
thitherward, M. *White*
saith nothing in the
foresaid *Digression*; but
by his silence, seemeth

to make no question, that *LUTHER*,
ZVINGLIUS, *CALVIN*, *TYN-*
DALL, and others, may bee assigned
for Professours of the Protestant Re-

* Hee saith
also (but most
absurdly) pag.
425. that it is
sufficient for
the succession
of the Church,
and being of
the Faith, if the
parts thereof,
and all particu-
lers belonging
to saluation,
can be shewed
to be held in
any Church,
albeit *No one*
man in the
same, or in the
world, can bee
shewed to haue
holden them
all entirely
himselfe.

96 *M. Whites Catalogue confuted.*
ligion. And so in stead of my long
ample, and particuler Catalogue of
continuall Professors of our Religion,
he maketh a quick dispatch, assigning
a short scroll of such as he accounteth
Professors of Protestant Religion. But
how false this his scroll is, and how
insufficient to shew a continuall com-
pany of Professing Protestants, I am
now to examine.

*The first part of Master WHITE'S
Catalogue confuted.*

FIRST, concerning the first part of
it, I marvell at his impudencie, or
ignorant boldnesse, that having in
likelihood, either read or heard, how
M. Jewels rash and bold Challenge,
stretching *only* to six hundred yeares,
hath been reprehended, not onely by
Catholikes, but euē by
White pag. 334. learned Protestants; yet
he doth not only in effect renew this
Chal-

M. Whites Catalogue confuted. 97

Challenge, but extendeth it two hundred yeares further, then is mentioned in *M. Jewels* Challenge, whilst he affirmeth, that all Churches throughout the world, professing the faith of Christ, for the first eight hundred yeares, believed the same faith that Protestants doe.

See the Protestants Apol.
Tract. 1. §. 3.
Tract. 2. §. 3.

Surely if this were true, *M. Doctour Hanfrey*, and *Acontius* are to blame, for accounting the alledging of the Fathers authoritie iniurious and pernicious. Also diuers other learned and famous Protestants, and of all others, the *Magdeburgians*, (who did *ex professo* undertake to seeke out the monuments of the Fathers Writings, to see if they could finde

White pag. 337.

any thing, wherewith to confirme the Protestants doctrine, in points controuersed betwixt vs and the) they (I say) were very greatly to blame, for blaming & reprobuing the said Fathers, for many points held

L

by

98 *M. Whites Catalogue confuted.*
by them, contrary to the doctrine of
Protestants. But I perceiue *M. VWhite*
hath left himselfe a starting hole, by
admitting some corruptions, in the
doctrine of the Fathers; by which
meanes, whatsoever shall be alledged
against him out of the Fathers, if hee
cannot by false glosses conuert it to
his purpose, nor auoid the plaine evi-
dence of it, to bee such as cannot bee
denied, to be against some points held
by Protestants, he may easily answer,
that the Fathers did indeed erre in
that point, but the point is not funda-
mentall or necessary to saluation.

For this cause, I must require, that
M. VWhite wil set downe all points of
Protestants doctrine, which hee ac-
counteth fundamentall, and necessary
to saluation: by which I shall let him
see, that either we at this day hold all
points of doctrine, which he can ac-
count fundamentall; or that the Fa-
thers themselves did not hold the same,
and so cannot bee said to haue belee-
ued,

ed, and taught the same Faith, that Protestants teach, in all points fundamentall. If the article about *S. Peters*, and consequently the Popes Supremacie, which seemeth to sticke most in *M. Whites* teeth, be accounted in vs a fundamentall error, or an error contrary to some fundamentall point, when doubtlesse the Fathers within the compasse of eight, yea of six hundred yeares ^a and lesse, who taught this point expresly, as is shewed at large by our ^b Divines, and is confessed by learned ^c Protestants, did also erre

^a In the Councell of *Chalcedon* (being one of the first four general Councels, reuerenced by his Maiestie of England

that now is, as Catholike and Orthodoxe: & said by him to be acknowledged by our Acts of Parliament, and receiued for orthodoxe by the English Protestant Church.) In this Councell (I say) celebrated about the yeare of our Lord 454. the Popes Supremacie is so plainly acknowledged, that *Leo* then Pope is stiled the *Vniuersal Bishop of the Church*. ^b See *Bezar. de Rem. Pont. l. 2. c. 15. 16.* ^c See *Protest. Apol. tract. 1; §. 3. num. 10.*

100 *M. Whites Catalogue confuted.*
fundamentally. If the article of *Justification* by onely Faith, pertaine to the foundation, then the Fathers (who

¶ See *Protest.*
Apol. Tract. 1.
§. 3. num. 6.
¶ See *Bellar. 1.*
de Iustif.
Iodocus Coccinus
his Thesaurus
controversiarum

are confessed by learned
¶ Protestants, to differ
from them, in this point;
and who are prooued
by our • Authours to
agree with vs) doe, as
well as we, erre funda-
mentally. In a word,

there cannot any point of doctrine
be assigned, to be a fundamentall er-
ror in vs, in which the Fathers do not
agree with vs, as may be seene in *Iodocus Coccinus*. Impudencie therefore
or grosse ignorance it is in *M. White*
to challenge all the Christians of the
first eight hundred yeares, to be Pro-
testants.

I will omit to vrge more, against
this friuolous distinction, of points
fundamentall, and not fundamentall,

Introduet. q. 1.

as hauing otherwhere
sufficiently refuted it.

Onely

Only I must wish the Reader to note,
that howsoever a privat man may be
sometimes excused, if he erre, in igno-
rance, about some points not necessa-
ry to be expressly knowne to euery
man; yet that the whole Church in
any age, did vniuersally
thus erre, in any point ne-

1. Tim. 6. 10.

cessary, or not necessary to be known
to this, or that particuler man, cannot
without impiety, be said: because the
Church, hauing receiued from Christ
and his Apostles, the de-
posit of Christian Faith,

Iohn 16. 13.

is bound to keep it entire; hauing for
that end receiued the assistance of the
Holy Ghost, to preserve it from all er-
ror in Faith, and to teach it all truth.

Which being so, if in any age, it
should lose any part of this truth by
contrary error in Faith, it would fol-
low first, that the Holy Ghost did, for
that age, omit to teach it
all truth: and that the

1. Tim. 3. 15.

Church also it selfe was, for that age, a

102 *M. Whites Catalogue confuted.*
carelesse, or negligent keeper of that
depositum of entire truth, which was
committed to it : and that it had fail-
led to bee the pillar and ground of
Ose. 2. 19. 20. truth ; yea that it (having
once bin the chaste Spouse
of Christ, without spot, or wrinkle of
errour in Faith) had contrary to the
Prophetick promise, *I wil espouse thee
to me for ever, and I will espouse thee to
me in Faith*) either altogether ceased
to bee the Spouse of Christ, in that
age, or (which is as intollerable) had
been at the same time, the Spouse of
Christ, and the Harlot of the Diuell :
Christs Spouse in retaining part of the
true Faith, and the Harlot of the Di-
uell, in being corrupted, or adultera-
ted with some Heresies, or errours in
Faith. The which last consequence,
although my Aduersaries wil not per-
haps deny, but admit (in regard they
knowing their Cōgregation to want
the truth, in some points of Faith,
could bee content to perswade men,
that

that it is no inconuenience, that the true Church did also want it; as *Æsops* Foxe, knowing himselfe to want a tayle, could haue bin content to perswade other beastes, that it was no inconuenience, if they also wanted theirs:) Yet *S. Cyprian* would not admit it, but expressly saith: *Adulterari Sponsa Christi non potest*, the Spouse of Christ cannot be adulterated, or corrupted, to wit, with any error in Faith.

Cyprian. lib. de unitate Eccles.

The woman, which was not the true mother of the childe, would haue had the childe diuided, and could haue bene content with halfe the diuided child: but the true mother of the child could not abide, to heare that the childe should be at all diuided, as knowing well, that the childe could not live, if it were thus diuided. So hereticall Sects, being not the Spouses of Christ and consequently not being true mothers

3. King 3.26.

104 *M. Whites Catalogue confuted.*
thers of true doctrine of Faith, could
be contented with part of truth, and
part of error in Faith: but the true Ca-
tholike Church cannot abide to heare
of any such diuision in Faith, as know-
ing the nature of Faith to be indiuisi-
ble: and that, if it be diuided, it cea-
seth to be true Faith; in that, euen the
least obstinately maintained contrary
error, doth corrupt, and destroy true

* True Faith
is corrupted
and destroyed
by any error
obstinately held
against the
Church, in re-
gard it doth
withdraw from

giuing credite to God, as speaking in, and by
the lawfully sent Preachers, which is the on-
ly ordinary meanes, by which diuine faith,
or belee e, of whatsoeuer matter is bred in
the minde.

* Faith. The which be-
ing so, thus I dispute
against Master *Whites*
assigning the Church
of the first eight hun-
dred yeares to be Pro-
testant.

A Dilemma against Master
WHITE.

Fliber M. White holdeth that the
ancient Church of the first eight
hundred yeares, had not any error in
faith, or that it had.

If it had; then it was not the true
Church: and consequently, although hee
would prone it to have been Protestant,
(as he cannot) he did not thereby prone
the Protestants Church to be the true
Church.

If it had not any error then, since
Protestants by their owne
confession hold contra-
ry to the doctrine of it, in
several points, it evidently followeth, that
the Protestant Church is in error, and so
cannot be the true Church.

See Protest.
Apolog.

The second part of Master Whites Ca-
talogue confuted.

CONCERNING the second
part, to wit, from eight hundred
L 5 yeares

106 *Hard to define who is to be*
White pag. 338. yeares vntill *Luther*;
Master *White* maketh a
short reckoning when he nameth on-
ly *Waldenses, Wickliffe, and the Bo-*
hemians, to wit, Husse, & his followers;
in regard hee leaueth thereby many a
faire hundred of yeares, of which hee
maketh vs no account at all. He saith
indeed there were more, but he durst
not (as it seemeth) for feare of being
checked, name any more in particu-
ler, as it stood him vpō to make good
his promise of a full and direct an-
swere: but contenteth himselfe, with
saying in generall: *Some there alwayes*
were: and, there was a Church of our
Religion in all ages, &c. All which are
idle words, impertinent to our pur-
pose, which requireth a Catalogue
of names of such, as he dare iustifie
to haue been Protestant Professors in
all ages.

Perhaps hee meaneth, in stead of
particular names, which hee cannot
finde set downe in Histories, to fill vp
the

the roome, with naming *Rome* it selfe, and with saying, that in every part thereof, there were some that held the Protestant faith. Truly, although this which he saith, is very strange, and such, as if one called *White* had not said it, I should have been bold to have called a *Blacke* lye: yet I doe not marvell, that he saith thus, because having once entred into this busines, and having proceeded so deeply, in degrees (I doe not say of Arts, or Divinitie but) of boldnesse or impudencie, that he hath, in the first part of his Catalogue adventured to challenge all the known Churches of the world, for the first eight hundred yeares, to have been Protestants; in which every meane Scholler may convince him, by plain evidence of Histories, and other monuments of ancient Writers, of so many vnt ruthes, as there were Churches in those times. Having therefore, I say, entred into this businesse, and proceeded thus far; why may he not,

108 *Hard to define who is to be*
in this second part proceed yet further, to affirme, that also in all succeeding ages, euen in *Rome*, and in every

* Maruell, if not consequently, in the Popes owne Chaire, euen while hee sat in it, in regard that stood in one part of *Rome*.

part of it, * there was some (to wit, *inuisible*) Professors of the Protestant Religion? Why (I say) may not hee affirme this, when as, in this case, he neede not feare to bee conuinc'd of vnruth, by any Histories, or monuments of ancient Writers, in regard these speake onely of men that were visible, and knowne, and not of such, as hee saith the Professors of Protestancy were in those ages, to wit, *inuisible* men, that might be in the world, and yet could not, by any of the world, be seene, nor knowne?

But to leaue these *inuisible* men to

* See the in. *M. Waites Lynceus* * his credible History of the inuisible Protestant Church, which is a little pamphlet shewing pretily how incredible it is, that any such men euer were.

eues.

eyes, and to the incredible History of the invisible Church, dedicated to the Brethren of *Amsterdam*, I will examine him about these few *visible* men, which he assigneth: and I aske him how he knoweth

that the *Waldenses*, *Wickliffe*, and *Husse*, See the Protestants Apolog.

were Protestants? The which question that he may resolve mee to the purpose, and with some fruit, to wit, in such sort, as by his resolution, I may learne, in generall, how to know, who is, and who is not to be accounted a true Protestant, or a member of the Protestant Church. I aske secondly, wherein consisteth the *essence*, or definition of a Protestant? And which is *differentia specifica, & ultima*, which doth distinguish a Protestant, from men of all other Religions in the world? If he, and *only* he, be a Protestant, who holdeth *Explicite* or *Implicitite*, all points of Faith, that were first held by *Luther*, the first Euange-

110 *Hard to define who is to be*
list of the reformed Doctrine; then
doubtlesse neither *John Husse*, nor
Wickliffe, nor the *Waldenses*, nor Ma-
ster *White* himselfe, and his English
Sacramentary Congregation, can be
accounted good Protestants. For
none of these held or hold all points
that *Luther* held; neither *Explicite*,
nor *Implicite*; as may be seene by the
learned, in *Iodocus Coccinus*: and the
vnlearned may heare, or reade, in the
Protestant Apologie; and appeareth,
in that *Luther* did disclaime from di-
uers points held by them; and in that
hee condemneth the Sacramentaries
particularly, as an execrable Sect.

If all, and onely those be Prote-
stants, that hold Iustification by *onely*
Faith, which is accounted the maine
point, and, as it were,
the soule * of the Pro-
testant Church; wee
shall finde that neither *Waldo*, nor
Wickliffe, nor *Husse*, can be Protestants.
If all, and *onely* those be Protestants,
who

* See Protest.
Apologie.

accounted a Protestant. FII

who hold tooth and naile against the Pope, the which is a principall fundamentall point, in regard it is almost, if not altogether the *onely* linke, that uniteth, and tyeth all the seuerall sects of these late Euangelicall Brethren together, like *Sampsons* Foxes, by the tayles, hauing ordinarily their heads in many other things, as much diuided into sundry Faiths, as the heads of the said *Sampsons* Foxes were turned one from another sundrie wayes: If (I say) to hold against the Pope, in Faith, or at least, to preach against his manners, be sufficient to make one a good Protestant; then I grant Master *White* hath won both *Waldo*, *Wickliffe*, and *Husse*, and many more, not onely Christians, but Iewes, & Turkes also to be good Protestants. And so he may, by good right, & with shame enough, fill vp their names, the Catalogue of his Protestant Church. If all, and onely the predestinate be good Protestants, then Catholikes euen when

112 *Hard to define who is to be*
when they are Catholikes, Turkes
when they are Turkes, may be good
Protestants.

But what doth this help M. White
to make vp the number of his Cata-
logue, when he cannot know who is,
and who is not elect? and consequent-
ly should not name *Waldo*, *Wickliffe*,
& the *Bohemians*, in regard he know-
eth not whether they were elect: nor
by naming, cannot make them elect;
vnlesse he thinke his naming can doe
that, which the Popes power to cano-
nize cannot. If M. White, and his
pue-fellow M. Wotton say, as they wil
say, that all, and onely those are to be
accounted good Protestants, who a-
gree in the substance of true doctrine,
to wit, in all points fundamentall, or
points necessary to saluatiō; this clea-
reth not the matter, and so is no good
definition, nor description. For still
the doubt remaineth, what is, & what
is not a point fundamentall: and as
M. White or M. Wotton may set down
what

what in their severall opinions, is a point fundamentall: so another, who accounteth himselfe as good a Protestant as either of them, may set down others, or not allow all that M. Wotton, and M. White hold to be points fundamentall, as *de facto* we may finde great difference of opinions to be among Protestants, about this point; and no rule & means agreed vpon among them, sufficient to decide this maine, and most important doubt.

See *Caluino-Turcismus*, lib. 2. cap. 6.

The third part of Master Whites Catalogue examined.

THE which being so, although M. White seeme to make no question about the third part of his Catalogue, to wit, from *Luther* vntill now: yet it is so questionable, who in particuler are, and who are not to be accounted

114 *Protestants bound to assigne a*
accounted good Protestants, that if
he will set downe the names of those
whom himselfe accounteth but to
haue been Protestants since *Lutber*,
it is oddes, but that some of his bre-
thren will pull him by the sleeue, and
tell him, that at least it is a question
whether this, or that man were, in all
points, euen fundamentall a perfect
Protestant.

This may serue to shew the insuf-
ficiencie of M. *Whites* Catalogue, and
to shew sufficiently, that it is impossi-
ble, for him, or any o-
White pag. 338. ther, to assigne such a
Catalogue: the which to be impossi-
ble, it is like M. *White* saw wel enogh;
and therefore he betaketh himselfe to
another shift, in setting downe this
assertion: *We are not bound* (saith he)
to shew an exact Catalogue of every per-
son and company, or else if we doe not, we
lose our cause. To this I reply, that we
doe not require an exact Catalogue
of the names of euery person, or com-
pany,

Catalogue of their Professors. 119

any, which (as Protestants say) did
all ages hold their Faith. But wher-
I haue prooued, and *White pag. 78.*
M. White, and other of

brethren dare not deny, that in all
ages a company of men professing
the Faith, called the Church, must
continue on earth, by whose authori-
ty, as we say, or by whose ministry
(as Protestants say)

the elect must be *white pag. 39.*
instructed in true Faith; and that this
Church, by which men must bee in-
structed, must not onely continue to
bee, but must also, in one manner or
other, continue still to professe the
true faith. Out of which
followeth, that the true *Reply, cap. 12.*

Church could not but be apparent, in
some sort, to the world, and at least
some eminent members of it in euery
age, might haue been, and yet may be
assigned. Whereas also I (to shew our
Church to haue been alwayes thus *Vi-*
sible) haue set out a Catalogue of the
names

116 *Protestants bound to assigne a*
names of diuers eminent men, in all
ages, who were members of our
Church. All that we require, is, that
a Catalogue be made, to cōfront this
of mine; not of euery one, but of
some eminent men in all ages, whom
M. white, or *M. Wotton*, or some other
of their fellow-Ministers will, with as
good testimonie of Stories, or pro-
babilitie of reason, vndertake to de-
fend, to haue been of the Protestant
Religion: as I will iustifie those, whom
I haue put into my Catalogue, to haue
beene of our Religion. The which
Challenge of mine, they are bound
to answer, or els they lose their cause,
as I proue by this Syllogisme.

*Some eminent knowne members
of that true Church, which is ordai-
ned by God, as a meanes to instruct
men in Faith, may bee assigned in all
ages, as is shewed in the twelfth chap-
ter of my Reply to M. Wotton, and
M. White.*

*But no eminent knowne Prote-
stants*

Catalogue of their Professors. 117
stants can bee assigned in all ages.

Ergo, Protestants are not the
true Church, which is ordained
by God, to instruct men in Faith.

The *Maior* is prooued in the
twelfth Chapter of the Reply. If my
Aduersaries deny the *Minor*; by the
rules of disputation, I may bid them
assigne Protestants in all ages: which
if they doe not, they lose their cause:
especially since they cannot giue suf-
ficient reason, why they doe not as-
signe,

§. 3.

Master Whites reasons why he doth not
assigne a better Catalogue,
refuted.

FIRST, whereas *white pag. 338.*
M. white saith, *It*
was the time of Antichrist, &c. accoun-
ting the Pope Antichrist: this is a
most

118 *M. Whites reasons of not making*
most absurd fictiō, framed & follow-
ed only by the brain-sick fur of some

See Bellarm. de
Rom. Pont. lib. 3.
Stapl. Relefl.
contron. 3 q. 3.

hot-spurre spirits, but
misliked, & disallowed
by more moderate, and
mature iudgements, e-
uen of Protestants the-

themselves, which also is refuted or-
dinarily by our Authors, and shewed
to be impossible, according to the do-
ctrine of Scriptures, and ancient Fa-
thers. Secondly, whereas he insinua-
teth, that the Church was persecuted
by the Pope; vnlesse by the Church

White p. 338. he mean those few strag-
ling knowne Heretike,
which without continuance in time,
order in successiō, or vnity in doctrine
of Faith, haue now and then risen vp,
it is a fancie of his owne, or some o-
ther mans idle braine. For hee shall
neuer finde such a matter recorded in
Histories: neither indeed had it been
possible, that the Pope could, in those
ages, persecute the Protestant Church
which

which was not at all, or at least, by my Aduersaries owne confession, was not possible, nor such as could by the world be seene, or knowne to be.

Thirdly, suppose the Pope had (which is most vnture) persecuted the Protestants in all those ages, as cruelly as *Dioclesian* did Christians of his age; is this a sufficient reason to proue that no memory of any Christian Professors during the time of such persecution, could come to our knowledge? or that wee cannot now asigne (out of Histories, written either by friends or enemies, and preserved partly by Gods providence; partly by human diligēce) the names, at least of some such professors, liuing in those ages? Surely, if crueltie of persecution could diminish the number, or obscure the same, or blot out the memory of true Christians; or if diligence in setting out, & executing Edicts, which commanded men to deface, and burne all Christian books &

120 *M. Whites reasons of not making*
monuments, could hinder notice of
the names of Christian men, and of
matters done by them, or against
them, to come vnto our knowledge;
there was as much intended, and at-

Baron. Annal.
1em.3.

tempted, to this pur-
pose by *Dioclesian* a-
gainst ancient Christi-
ans, as morally can bee imagined to
haue been intended, and attempted
by any Pope against Protestants: yet
we see the Christian Church was not
diminished, but encreased by that
persecution of *Dioclesian*: neither was
it obscured, but illustrated by the no-
table opposition made then vniuer-
sally against it: neither could the Em-
perour preuaile with all his Edicts, to
get all the Christian bookes, and mo-
numents burned: neither, if hee had,
would that haue made him obtain his
desire and purpose, which was to ex-
tinguish and roote out all Christian
Religion, out of the world, in regard
Christian Religiō doth not so depend
on

on bookes, but that
it may bee preserved
without them; neither
could all memorie of
Christian matters haue
been thereby blotted
out of mens mindes;
nor could the names,
at least of some emi-
nent, and famous men,
haue bin kept from the
knowledge of posterity.
For some Christian
Father, then living,
would haue reported
it to his son, and he to
his son from generati-
on to generation; and
the Pagan Historiogra-
phers themselves, ei-
ther in praise, or dis-
praise of their Empe-
rours, would haue
made, at least some ob-
scure mention of the

M

For many
years the holy
Scripture was
not written,
and after it was
written, yet
thereremained
diuers pointes
of Faith in the
memories of
Christians,
which were
not expressely,
clearly, and in
particular writ-
ten; & alwaies
there doth re-
maine so much
in mens me-
mories, as if
the holy Scrip-
tures and all o-
ther Christian
bookes should
be burnt, Chri-
stian Faith and
religion, might
and would,
through Gods
assistance, still
be preserved.

persecu-

122 *M. Whites reasons of not making*
persecution of such and such Christi-
ans, made by such an Emperour.

Now seeing all the crueltie, care,
and diligence vsed by *Dioclesian*,
and other persecuting Emperours, to
roote out Christians in the Primative
Church, could not preuaile (because
Christ had promised that the gates of
hell should not preuaile) against the
Church, cyther to destroy, or to ob-
scure the true Christians, in such sort,
as to depriue posterity, and namely vs
that now liue; euen of perticular me-
mory of names of men, who lived so
long since, professing the Faith, and of
particular matters done, and said by
them, euen in those times of vniuer-
fall persecution, when it was not free
for Christiãs to possesse, either whole
Countries, or to make publike profes-
sion in one Citie, Towne, or Church;
it is not to bee imagined, that any
Pope would, or could, with any cru-
elty, care, or diligence, preuaile against
the same Church (being now of a ten-
der

der and little plant become a strong
and great tree, stret-
ched over the world)

August. de Civit.

Dei. lib. 20. ca. 8.

especially in such sort,

as either quite to destroy it, or so to
obscure it, that there should not bee
always some eminent, or knowne
members of it, whose names might be
assigned, even at this day. For even
in the true Antichrists short raigne,
wherein there shal be most cruell per-
secution, there shall be always some
eminent knowne professours of the
truth, whose names doubtlesse shall
not bee blotted out of

White pag. 338.

the memory of men, so

long as the world standeth, more then
the names of ancient Martyrs of
the Primitiue age, are blotted out of
the memory of men living in this age.

If therefore Protestants had always
beene the true Church; it is not to be
imagined, that any Popes persecution
could haue preuailed against them,
especially in such sort, as quite to de-

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stroy them : or so to obscure the memory of them, that there might not at this day bee assigned, the names of some eminent, or knowne Protestants in all ages.

But (saith M. WHITE) *it is certaine, that the Church may be in places, where none can see it, as in ELIAS his time, there was seven thousand in Israel, and yet hee saw neuer a one of them. Whence followeth* (saith M. WHITE)

* This which M^{ast} White calleth a weak argument, is so strong, as S. Augustine thought fit to urge the Donatists with the like : *Si vestra est Ecclesia Catholica : ostendite illam per vniuersam terram ramos suos copia vbertatim extendere. lib. 3. cap. 1. cont. Gaudent. tom. 6.* If yours be the true Catholike Church, shew it to extend her boughes plentifully ouer all the whole earth.

that they argue weakly, that say our Religion was not, because wee can shew no Professors. For Elias could shew none, & yet there was seven thousand. To this I reply, that considering what hath beene said in the twelfth Chapter of my

Reply;

Reply; this which M. *White* affirmeth to be certaine, is so farre from being certaine, as the contrarie is most certaine, to wit, that the Church cannot be in places, where none can see it, especially in so many places, as the true Catholike Church, dispersed over the world, must be; especially for so long a time, as Protestants pleade *universality* of their Church: which being so, M. *White* may see, that they do not argue weakely, who say Protestants were not, because *none* could be seene, nor can be assigned. For out of that which I have already said, it is evident, that if such men had beene, some of them, in all ages, should have been eminent, and knowne, not only to men living in their dayes, but also to posterity, by Histories, or by some other meanes.

M. *Whites* example of *Elias* hath bin answered I know not how often, by our Authors; and it is very

See *Beil. de Eccl. mil. Stapl. Relect. contr. q. 3. art 1. Protest. Apol.*

vnproper for Mast. *Whites* purpose, in many respects. *Elias* who saw not seuen thousand, but said hee was left alone, speaketh onely of that particular short time. But Mast. *White* must speake of a farre longer time, to wit, from the first eight hundred yeares vntill *Luther*. *Elias* speaketh only of a particuler place, to wit, in *Israel*: for at the same time, there was in *Juda* a knowne company of true Professors of the Faith. But M. *White* must speak of the vniuersall company of Professors, dispersed through all places. *Elias* who saw not these seuen thousand, was but one man; who although a Prophet, did not alwayes see, or know euery thing that was, or might bee knowne by some other man, living in that age; especially hee being then alone in a caue a farre off. But M. *White* must defend, that no man living did, or could see, or know the faithfull themselves excepted) although he liued neere, or among them. *Elias* spake
of

of Professors in the olde Testament, whose estate being not permanent, might more easily haue become *invisi- ble*, then the professors in the new Testament, of which M. *White* speaketh, whose estate is both permanent, and better established, as being grounded vpon more pregnant promises, then euer were made to men vnder the old Testament. Vnproper therefore, and impertinent is this example of *Elias*.

Wherefore for a last refuge. Mast. *White* alledgeth a most true cause, why he doth

White pag. 338.

not, nor cannot assigne a continuall *visible* Protestant Church. *The want of Histories* (saith he) *is a hinderance*. A iust impediment assuredly. But, why (good M. *White*) do you want Histories, making mention of a continuall Protestant Church? The true cause, although you will not alledge it, is, because Histories do not vse to make mention of things that neuer were:

and therefore no maruell if there bee no mention, in stories, of such a continuall Protestant Church, as you dreame of, because in truth there neuer was any such. He alledgeth for a cause, first, *Because* (saith M. WHITE) *the most of those times were exceeding baren of good writers.* For which hee citeth *Baronius*, who onely speaketh of one, to wit, the nine hundreth age, called therefore the obscure age. But how, or by what Logicke doth *Mast. White* prooue, that because *Baronius* noteth some want of writers in the nine hundreth age, more then in other ages; therefore, for the most of those times, to wit, from eight hundred yeares vntill *Luther*, there was exceeding barrennesse of good Writers? What? Doth one Swallow make a Sommer? If not; why then are there not histories, speaking of Protestants, in al other ages, when there was more store of Writers? Againe, is there such barrennesse, euen in the nine hundreth

age it selfe, that there is no Writer to make mention, at least of some Christian Professors, living in that age? And if of some, why not of Protestants, if any had bin? Were all those also that then lived, so tongue-tied, as not to tell something to their children, of what happened, in their memorie, to some Christian Professours of that age? Or were men of the next succeeding age, so short of memory, that they could not remember, what they had heard their Fathers say of such, or such notable men, and matters of the next fore-going age? Or so carelesse, that remembring, they would in their Histories, haue been altogether silent, in a matter so important, rather then in matters of lesse moment?

Surely it importeth vs very much, to vnderstand something, how things passed with professors of true Christian Religion, in all former times; partly in regard the life and actions of the better sort of them should serue, in

some sort, as patternes, for the direction of our life and actions; partly in regard, when wee see those glorious things fulfilled and set downe in Stories, which were promised and foretold, so to be fulfilled in the Church by the Scriptures, namely, the continuance, largenesse and glory of the Church, the world may thereby be moued to giue more credite to the Scriptures: and Christians themselves may be greatly comforted, and confirmed in Faith, and hope to haue other things fulfilled in due time, which by the same Scriptures are promised and foretold.

Wherefore, if it be
white pag. 338. true which M. *White* saith, *That things past cannot be shewed but by Histories:* it is not to be doubted, but partly by Gods prouidence, partly by humane diligence, there shall bee alwayes some Histories, more or lesse, extant, which speak of a Church in all ages, to let it bee seene to the world,

world, that Gods Prophets foretelling glorious things of the Church, were not deceiued: and that the diuine prophecies & promises set downe in Scriptures, of the cōtinuance, largenesse and glory of the Church, were fulfilled. Such Histories therefore, or at least some thing equivalent to Histories, must bee acknowledged to haue been, and yet to be extant, to testifie the performance of the said prophecies and promises, as M. Whitaker acknowledgeth, saying: *Whit. cont. Durham. l. 7. p. 472.*
 Whatsoeuer the ancient Prophets did foretell of the propagation or encrease, largenesse, and glory of the Church: that doth History most clearly witnesse to be performed. So there is no controuersie, but that Ecclesiasticall History doth giue suffrage or testimony to the truth of the ancient prophecies. Therefore want of Histories could be no hinderance, to shew a continual visible Protestant Church, if the Protestāts were indeed the true Church,

Church, spoken of in the Scriptures; but being not the true Church, nor indeed a Church at all, before *Luther*; no maruell if *M. White* say, that hee cannot assigne a continuall company of the professors of it in all ages, for want of Histories.

Secondly, *M. White*
White p. 339. alledgeth, as a cause why he wanteth Histories; because he as-
 sureth himselfe the Church of *Rome*
 would, in all those ages, doe her best
 to deface the memory of any thing,
 that might witnesse for Protestants.
 This reason is already refuted, when I
 shewed as much cruelty and diligence
 to haue bin vsed by *Dioclesian*, in this
 kinde against Christians, as morally
 can bee imagined, and more then can
 be shewed in any story to haue beene
 practised, by whatsoever Pope, a-
 gainst Protestants; which also, if it
 had beene practised, could not more
 haue preuailed against Protestants uni-
 uersally in any age, if they had beene
 the

the true Church (in regard Christ promised that *hell gates shall not preuaile against the Church*) then *Dioclosians* cruelty, and diligence did preuaile against Christians of that age; and consequently, there could not haue been such a generall defacing of names, belying of opinions, burying of memories, corrupting of bookes, purging and razing all manner of euidence (as M. White seemeth, without all testimonies of Stories, to assure himself to haue been vsed against Protestants of former times) especially in such sort, that no sufficient record should remaine set out by friend or foe, in praise or dispraise of Protestants, to beare witnesse of the truth, and to leaue memory of the names of men, & of the matters done against them; as we see records remaine, which testifye the names of Christians, and what was done against them in *Dioclosians* dayes.

And

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And I marvel how M. White, who
White pag. 338. saith, *That things past,*
can by no other meanes
be shewed, but by Histories, can say, that
the Church of *Rome* vsed these pra-
ctises against Protestants in former
ages; when as he is not able to shew,
out of any History, that euer any such
practise was vsed against Protestants
in those ages; or that any Protestants
were at all in those ages. Belike *Mast.*
White hath an arte of seeing that
which neuer was; and of assuring him-
selfe of things past, which cannot be
shewed by Histories, and consequent-
ly (in his opinion) by no meanes: or
rather these things, which hee saith
were practised in times past, were not
indeed things in times past, but were
fancied by his owne idle braine, and
onely imagined to haue bin practised
in times past. For doubtlesse, if such
had been, there would haue bin some
records remaining of them, at least a-
mong Protestants themselues, as wee
see

see records remaining yet of things done by Heathen Emperours against Christians of more ancient times: and as we see records are, and will be kept both by Catholikes and Protestants, of what hath bin done by one against another in these latter ages, since Protestant Religion did indeed first arise. And therefore if we may by the present, iudge of what is past, wee may well say, that such things could not haue beene done in times past by the Church of Rome, against Protestants, as M. *White* imagineth, but it would haue been written at large, if not with aduantage of many vnttrue additiōs, as we may see vsed (to seeke no other example) euen in this short sentence, wherein M. *White* affirmeth, *That it is the practise of Papists at this day, to deface Protestants names, belye their opinions & bury their memories, corrupt their books, suppress the truth of things, and raze all maner of euidence.* In which
now

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how many vntrue additions there are, I leaue to the discret Reader to iudge, referring him for answere of what may seeme to neede further answere in this, or any other point of *M. whites* booke, to other Catholike Authors, who write particularly of these and other points. And namely, whereas *M. White* referreth vs to Doctor *Fields* booke of the Church, I referre him againe to the *Protestants Apologie*, out of which I haue thought good heere to recite some few lines, lest any man, seeing this scarre-crow of Doctor *Fields* booke cited, and so highly commended by Master *white*, might imagine some wonderfull matter to be contained in it, sufficient to confirme *M. Whites* cause: when indeed, it containeth nothing concerning this point, which now wee haue in hand, but a most absurde, incredibly bold, and ill proued assertion, contrary to truth, contrary to the common doctrine of learned men, as well Protestants, as Catholikes.

§. 5.

Doct^r FIELDS opinion related,
and confuted.

W^HEREAS the truth is, that there cannot bee assigned a continuall visible Protestant Church; as not onely Catholike Authors vrge, but also learned Protestants ordinarily grant; M. Doct^r *Field* will needs in a strange manner defend, that the Protestant Church was alwayes visible. The which his opinion the Author of the Protestants Apologie relateth, and refuteth in maner following.

Master Doct^r *Field*
(saith this Author) in his *Protstant. Apol*
Tract. 2. c. 2. §. 1.
booke of the Church, l. 3.

cap. 6. initio pag. 72. ante med. saith:
It is most friuolous, that some demand of vs, where our Church was before *Luther* began? For we say, it
was,

“ was, where now it is. If they aske
“ vs which? We answere, it was the
“ knowne & apparent Church in the
“ world, wherein all our Fathers li-
“ ued and died; wherein *Luther* and
“ the rest were baptized, &c. *And*
most exceeding boldly hee further saith:
“ None of the points of false doctrine
“ and error, which they now main-
“ taine, and we condemne, were the
“ doctrines of that Church &c. We
“ most firmly beleue all the Chur-
“ ches in the world, wherein our Fa-
“ thers liued and died, to haue been
“ the true (*Protestant*) Churches of
“ God; in which vndoubtedly salua-
“ tion was to be found: and that they
“ which taught, imbraced, and be-
“ lieued those damnable errors,
“ which the Romanists now defend
“ against vs, were only a faction, &c.
Thus the said Author relateth Doctor
Fields opinion, which hauing done, he go-
eth forward to refute it, saying as follow-
“ *eth:* Who can, without amazement
and

asked wonder, behold this incredible “
 boldnesse? For was not the Masse “
 therein are comprehended so ma- “
 ny chiefe points of our Religion) “
 the publike Lyturgie solemnely “
 celebrated, in all Churches, at *Lu-* “
thers first appearing? Was the then “
 externall face of Religion, any o- “
 ther then our now professed Ca- “
 tholike Faith? or was Protestancie “
 then so much as but in being? No “
 maruell therefore, if our Aduersa- “
 ries doubt not to make vndue, and “
 pretended claime to the ancient Fa- “
 thers, seeing they blush not to as- “
 firme thus exceeding boldly & vn- “
 truly of the time, in which *Luther* “
 first began, which is yet within me- “
 mory of this present age. That the “
 Protestant Church was then inuisi- “
 ble, and could not be shewed, is ge- “
 nerally affirmed, and confessed by “
Iohannes Regius, *M. Iewel*, *M. Per-* “
kins, and many others, most direct- “
 ly against that which *M. Doct. Field* “
 hath

140 *D. Fields visible Prot. Ch. confuted*
" hath so boldly affirmed. Into which
" his bold assertion he aduensureth,
" onely therby to auoid the other ab-
" surde paradox of their supposed
" Churches being then inuisible, in
" which so many learned Protestants
" haue also disclaimed heretofore:
" on the other part, those who so af-
" firmed their Churches then being
" inuisible, affirmed the same, as infor-
" ced therto, in regard of the known
" pregnant vntruth of *Mast. Doctor*
" *Fields* other assertion, in affirming,
" as before, their Church to haue bin
" then knowne and visible. Vpon
" such dangerous extreames are our
" Adversaries driven, in their thus
" sayling betweene *Scylla* and *Caryb-*
" *dis*, &c.

Thus far are the words of the *Pro-*
testants Apologie: the which doe suffi-
ciently shew *M. Doct. Fields* opinion
to be contrary to truth, and contrary
to the doctrine of other learned Pro-
testants who cannot deny, that before

Luther,

which Church of Protestants, as he pretendeth at least, even by *M. Whites* reasoning, for divers hundreds of years. Now although this might suffice, to divert any reasonable man, from following *M. Doctor Field*, in this his opinion: yet for more satisfaction of the iudicious Reader, and especially of such, as may be deceived with the craftie conueyance of *M. Doct. Fields* discourse, thus I dispute against this his opinion.

This faction, which *M. Doctour Field* pretendeth to haue held those opinions, which he accounteth damnable errors in vs, either was a company of manifest damnable heretikes, for holding the said opinions; or not.

If they were; how happened, that the good Christians did not, according to *S. Pauls* rule, *Galatb. 1.8.9.* and according to the continuall custome of the Church, excommunicate them? How chance that the true Pastors, & namely those

142 *A Dilemma against*
worthy guides of Gods Church, which
M. Doctor *Field* him selfe speaketh of,
did not, as their dutie is in such case,
note, obserue, openly reprehend and
resist the first open professors of such
damnable errours? How chance that
they did not, at least (according to
Saint *Iohns* rule) forbear
1. *Ioh* 12. 10. to say *Aue* vnto them?

Or (according to Saint *Pauls* admonition) to communicate with them,
especially in diuine seruice and Sacra-
ments? For, what societie
Rom. 16. 17. is there betwixt light and
darknesse? what conuention is there of
Christ with *Belial*? What communi-
cation, especially in diuine seruice and
Sacraments, can there be betwixt Ca-
tholikes, and manifest
2. *Cor* 6. 14. 15. damnable Heretikes?

On the other side, If M. Doctor
Field will hold that the pretended fa-
ction, which he speaketh of, was not
a company of damnable Heretikes;
nor those their errors, as then to bee
accounted

which accounted damnable errors or heresies; how happeneth that wee should be accounted damnable Heretikes, for holding those their supposed errors? or how can those their opinions, which in them were to be accounted onely errors, to be in vs, not onely errors, but also damnable heresies? Before Master Doctor *Field* can well iustifie the supposed errors of the pretended *faction* to be in vs damnable heresies; hee had need to proue, first, that there was such a faction: secondly, that these opinions were errors in Faith: thirdly, that those errors are defended by vs, with that pertinacie, which is sufficient to make errors in Faith, become damnable Heresies.

To begin with this last, and to suppose for the present (not in good earnest, but only for argument sake) that there had bin such a faction: and that they held such errors, and that wee hold the same errors; I suppose M.
Doctor

Doctor *Field* will haue some difficulty to shew that we hold them with that pertinacy, which is proper to Heretikes, or which is necessary, to make errors become damnable errors or heresies. For pertinacy proper to Heretikes, doth not consist in holding an opinion, in it selfe erroneous or peruerse: for this may happen to the best man, as appeareth in *S. Cyprians* case. Nor secondly, in holding opinion, which, by this, or that other particular, or priuate Doctor is adiudged peruerse: for so likewise the best men may hold something, in it selfe verie true and conformable to Scripture, which another Doctor, for some apparency of some places of Scripture, may iudge to be peruerse, and plainly contrary to Scripture. Nor thirdly, in holding opinion, which by the partie himselfe is iudged peruerse; and contrary to the diuine truth. For then, who euer could, or at least should become an Heretike? Or how should

one be conuincd to be an Heretike, since either it is not possible, or at least not likely, that any man will bee so mad, as to hold and maintaine opinion, contrary to that, which himselfe iudgeth to be peruerse, and contrary to the diuine truth?

* *Pertinacy* therefore, proper to an Heretike, doth not consist in holding error any of these wayes: but it consisteth in holding

* Note what is that *Pertinacy* which doth make error in Faith to be a damnable Heresie.

peruerse opinion, which the partie knoweth so to bee iudged by the Church: or when the partie either being admonished by the Church, to correct his error, or knowing the Church to haue defined, or to hold the contrary, will yet persist in his error. This to be that *Pertinacy*, which properly maketh an Heretike, is insinuated by S. *Augustine*

when hee saith, *That those, that in the Church*

August. de Ciuit. lib. 18. cap 5.

of Christ, doe hold some unsound and puerse opinions; if being admonished to come to wholesome and right beleeft, they resist contumaciously, and will not amend, but doe persist to defend their pestilent and deadly doctrines, they are

In cap. 3. ep. ad Titum: teste Pamph. in Apol. pref. Orig. made Heretikes. Also by Origen, who saith; Every such man is to be accounted an heretike,

who professeth himselfe to beleeue Christ, and yet beleeueth some thing which is different, concerning the verity of Christian Faith from that, which the definition of Ecclesiasticall Tradition containeth. Also by Theodore

Bey. in notis sup. Añis, cap. 5. 17. Beya, who (although he were one, who re-

spected not ouer-much the authoritie of the Church) saith: That hee is an Heretike, who doth so goe astray from wholesome doctrine, as contemning God and the iudgement of the Church, persisteth in his opinion, and violateth the concord of the Church.

Lastly,

Lastly, experience, & reason it selfe teacheth this to be true. The experience is in S. Cyprian, who although he did earnestly defend an error contrary to the truth: yet in regard the matter was not then clearly knowne nor defended (as S. Augustine excuseth him) to pertaine to Faith by full authoritie of the Church, he did not deserue to be accounted an Heretike. Whereas the *Dematists* defending the very same error, after it was defined by full authority of the Church, were worthy therefore censured to be Heretikes. The reason of which difference is, because in matters not clearly knowne to pertaine to faith, nor defined by the Church, a man is not bound to beleue any priuat learned mans opinion, though pretended by him to be

D. Dowe in his *Perswasion*, p. 14 saith: No Church can be condemned, and adiudged hereticall by any priuate Censure, but it must be publicke, euen a general Council, as he there declareth.

grounded vpon Scripture: but, hee is absolutely bound to beleue the Church, in regard the Gospell it selle teacheth vs, that hee who will not heare the Church (especially defining or generally holding something to be diuine truth) is worthy to be accounted (not onely an Heretike, but) *as a* *Matth. 18. 17.* *Heathen and Publican*, to vse our Sauours owne words.

Wherefore I may conclude, that *Pertinacy, which is proper to an Heretike, consisteth in holding opinion contrary to the knowne faith of the Church:* and consequently, vnlesse M. Doctor *Field* can shew that we hold opinions iudged to be errours by the Church; and that we (either being admonished by the Church to correct our errours, or knowing well enough, that the Church hath defined, or doth generally hold contrary to vs) do yet contumaciously resist, or persist in error; he cannot proue vs to hold any damnable

able error. But M. Doct^r *Field* can
 never shew, that either we doe know
 the Church to haue defined, or to hold
 contrary to vs in any point of doctrine;
 or that the Church did admonish vs
 to correct our errour; or that the
 Church * euer judged,
 that our doctrine in
 any point is peruerse &
 contrary to Scripture.
 Therefore, although for
 argument sake, wee
 should admit, that our
 doctrine contained er-
 rors; yet M. Doct^r. *Field*
 could not proue them
 to bee damnable er-
 rours. Whereas we can
 proue, Protestants
 (who hold in many
 points contrarie both
 to the ancient, and pre-
 sent Church) to hold
 many damnable errors
 and heresies.

* I meane the
 true Catholike
 Church, for it
 doth not prein-
 dice our cause,
 that priuare
 Protestant
 Doct^rs, nor
 their Conuo-
 cations, or
 their nationall
Belgique, or
 (whatsoeuer o-
 ther) vnlawfull
 Synods doe
 condemne vs,
 as Rebels may
 condemne
 their true
 Princes and
 Rulers; and
 pretend the
 true possessors.

But to let this passe; now I aske M. Doctor *Field*, now hee will proue that our opinions, or the opinions of those who liuing in former times, agreed with vs, are indeed errors against Faith? It may be he will endeavour to proue it by such a like begging *Syllogisme* as this.

Those opinions which consent not with Scripture, are errors against Faith.

But these opinions do not consent with Scripture.

Ergo, They bee errors against Faith.

The which *Syllogisme* if hee will vse, as M. *White* heere vseth the like, to proue continuance of the Protestant Church, saying:

The Church, whose doctrine consenteth with Scripture, must continue without interruption.

But the doctrine of the Protestant Church consenteth with Scripture. Therefore &c.

If (I say) M. Doctor *Field* will allowe this kinde of reasoning as M. *White* doth; briefly I answer them both, that this is to begge that, which is the chiefeſt point in queſtion. For the chiefe point in controuerſie betwixt vs and Proteſtants, is, which opinion conſenteth with Scripture rightly vnderſtood: and what company that is, whoſe doctrine conſenteth with Scripture rightly vnderſtood? If M. Doctor *Field*, or Maſter *White* will endeavour to reſolue this queſtion, by citing this, and that ſentence of Scripture, interpreted by their private iudgement or ſpirit; who ſeech not, that they runne on ſtill, as it were from doore to doore, begging that it may be granted, that thoſe ſentences of Scripture may be interpreted, as ſeemeth beſt to their private iudgement or ſpirit. Which vnreaſonable begging of the queſtion, if they will giue ouer, and will but ſtand, either to only words of Scripture, with-

out all exposition ; or to such expositions, as are conformable to the ancient Church doctrine ; they shall finde vs so farre from disclaiming, to make trial of our doctrine by the Scripture, that we haue already offered, and doe yet make offer to make trial by Scripture ; being ready to answer them, whensoever it shal please them to begin to oppose ; as they may see one of

*See the Defence
of the Censure.*

Also a booke lately set out, called *An Anker of Christian doctrine.*

our Authors, to wit, *Iodocus Coccinus*, hath already begun to oppose against them, setting downe vpon euery chiefe point of controuersie betwixt them

and vs, first sentences of Scripture, without all exposition. Secondly, the vniforme doctrine of the Greeke and Latine Fathers, whereunto wee will conforme our interpretation of Scripture. The which his worthy worke while they do not (as they neuer can) confront with a like peece of worke, they

they may a farre off barke against our doctrine, as though it were contrary to Scripture, and brag that their doctrine consenteth with Scriptures: but the world may see, that these be but bragges, and that in truth their cause cannot stand, if (private partiall interpretation being set aside) it come to bee substantially examined by Scriptures, either alone, or interpreted conformably to the doctrine of ancient Fathers.

The which being so, the discrete Reader will easily see, that M. Doctor *Field* will neuer bee able to proue our doctrine to containe errors; and especially damnable errors; and that hee doth without reason cal those a *faction*, who liuing in former ages, agree with vs in doctrine of Faith: especially considering, that they were not onely some few, as commonly factions be, but the vniuersal multitude of visible professors of Christian Religion, spread over the world, some few,

and very few persons excepted, who although dissenting from vs, in some one or few points, did disagree with the present professors of Protestancie in farre more points of doctrine, concerning matter of Faith. Considering also that neither the time, place, persons, and other circumstances can be assigned, by which men may know, when this pretended faction did begin, as commonly in factions, about matters of lesse moment, are ordinarily noted in Stories.

All which being duely considered, M.*White* may see how little reason he had to cite M. Doctor *Field*, in his margent: and how little credite the Protestant cause gaineth by D. *Fields* opinion. But it seemeth M.*White* saw the insufficiency of his owne promised Answer to our Obiection, which demandeth *a continuall visible Protestant Church to be assigned*: and so was willing to helpe himselfe with any thing, that might make shew of answer,

swere, neuer examining sufficiently, whether it were teue or false: or whether it were conformable, or not conformable to his fellow-Protestants, or to his owne doctrine: or whether others, whom himselfe will account Heretikes, as well as we doe, may not, by such silly shifts, as hee hath heere made, make as good a shew of a *full, and direct answer*, as he hath done.

§. 6.

How euery Sect of Heretikes might make as good an answer to my Challenge as M. White hath done.

TH vs I haue examined M. *Whites* Catalogue, and the reasons why he cannot make a more perfect Catalogue: and I finde it very defectiue in both: so that in stead of a *full, and direct answer*, promised to our Objection,

156 Every Heretikes pretence
on, which troubleth the Protestants
exceedingly, to wit, *That they are not
able to shew any continuall company of
people, which in times past, was knowne
in the world, to hold that forme of do-
ctrine and Religion, which now they have
brought in.* In stead (I say) of a full
and direct answere, I finde no an-
swere at all; vnlesse it bee such
an answere, as might bee giuen by
Anabaptists, or any other absurde
Sect of Heretikes, who would pre-
tend to be the true Church. For may
not every such Heretike say, that there
hath been in all ages, and in all Nati-
ons, some professing in secret the same
doctrine, which now they bring into
the light? And when they are vrged,
to assigne a continuall succession of
these Professors, may they not make a
bold offer so to do, saying as *M. White*
doth: *As touching the*
White pag. 337. *time immediately after*
Christ, and so forward till eight hundred
yeares were ended, I name the Primitiue
Church, and other Churches through-

as good as M. Whites. 157

out the world, professing the Faith of Christ: and I affirme that they were of our Religion, though some corruption, especially afterward, came in withal. And if our aduersaries deny this, we offer to make the triall by the new Testament, and writings of all the said ages successively; out of which, we will shew, that our Faith is the same which the Apostles preached, and the Fathers for all that time beleueed, and whatsoever came in besides, was resisted and disallowed. May not (I say) euery vpstart Heretike in like manner say, I affirme; wee offer; we will shew &c. Yes surely, if shame will suffer them.

May they not also go forward, for the ages following, saying as M. White doth: We say, that all that time also, in euery age successively, there was a Church of our Religion. And if our Aduersaries bid vs shew it, and name the place, and persons; we answer, that touching the place, the Church of Rome it selfe was it, for in euery part thereof, there were some that

158 Every Heretikes pretence
held our Faith, and that which was cal-
led the Church of Rome, was but a con-
tagion outwardly cleaving to it, by rea-
son of the multitude prevailling against it,
in a sort, and obscuring it. And concer-
ning the persons: first, it must needs bee
granted that some there were, &c. Next
we are not bound to shew an exact Cata-
logue: for first, it was the time of Anti-
christ &c. Secondly, the Church may be
in places where none can see it &c.
Thirldy, the want of Histories is a hin-
derance &c.

All this (I say) they may say, as wel
as M. White doth: but this is so farre
from being a full and direct answer,
as I finde in it no part of a good an-
swere, that part excepted, in which
M. White saith, the want of Histories is
a hinderance, that he cannot assigne a
company of his Profession in all ages.
Which is as much, as if (in stead of
fulfilling his promise, to make a full
and direct answer) hee confessed in
plaine termes, that he cannot make a
full

all and direct answer,
 that that he must grant
 that ours, and not the
 Protestants, is the *only*
visible, & consequent-
 ly, the *only true* mili-
 tant Christian Church,
 knowne, or which may
 be known to haue bin
 in all ages. Which be-
 ing so, sith (as I haue
 proued) there must be
 one Christian Church
 knowne to haue beene
 in all ages, the which
 is ordained by God,
 to bee an *inuisible*
meanes, * both to in-
 struct all men in Faith,
 and to decide all
 doubts, questions, and
 controuerfies of Faith;
 it must bee graunted,
 that ours, and not the
 Protestants, is that

* If the
 Church
 were not
 an infalli-
 ble means,
 our Faith,
 which is
 grounded
 vpon God,
 as speaking
 in & by the
 Pastors of
 the Church
 were not
 infallible,
 for it is not
 enough,
 that the
 thing bee
 true, and
 once truly
 reuealed by
 Christ and
 his holy
 Spirit to
 the Apo-
 stles; but
 the means,
 by which
 the truth is
 Church;

deliuered to Church; and that consequently, al men carefull of saluation, ought vs, as reuealed from GOD, must be of infallible authoritie, or else wee could not belecue it infallibly; for first, if wee had no meanes at all, wee could not belecue at all, more then infidels, who neuer heard of CHRIST and his Apostles. Secondly, if wee had none to teach vs, but a knowne lyar, wee would not belecue, as wee would not belecue the truth of CHRIST his being the Sonne of GOD, if wee neuer had heard so, but by the Diuell. Thirdly, If we had onely heard it of a probable speaker, we could onely belecue it probably. Fourthly, Therefore, to belecue it infallibly, it is needfull the speaker bee of infallible credit, as the Church is, being considered as men, hauing by the promise of Christ, the assistance of Christ and of his holy Spirit, to guide both the whole Church, and euery lawfully sent Preacher thereof, so farre forth as he teacheth the receiued doctrine of the Church.

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to repaire for instruction, and resolution in all matters concerning Faith, to ours, to wit, the Catholike, and not the Protestant Church.

THE EPILOGVE, WHERE-
in is briefly shewed, what fruit
*the Reader may reape by the
whole precedent Dis-
course.*

BY this which hath been hitherto
disputed, the discreet Reader will
easily see how much it importeth him
to seek, and find out the true Church;
in regard it hath beene shewed, that
both our first instruction in the right
Faith, and the finall resolution in all
controuersies of Faith, must (ac-
cording to the ordinary law) be receiued,
from this company or
* Church; and conse-
quently as he will, by
this consideration, bee

* Rom. 10.

Ephes. 4.

Mal. 2.

Matth. 28.

moued

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moued to seeke and finde out the true Church: so he will not content himselfe, to heare M. *White*, or M. *Wotton* say, that men of their Religion is the true Church; because hee may heare euery Sect of Heretikes say as much: but (being carefull of his saluation, and knowing how much it cōcerneth him not to be deceiued, but to be well resolued, in this point, whereupon dependeth the resolution of euery other point, which is to be beleeued, by that *one, infallible entire Faith*, which is *necessary* to saluation) hee will enquire which partie bringeth best proofes, to shew theirs to bee the true Church; and finding it confessed, on both sides, that according to Scriptures, the true Church must continue to professe the Faith of Christ, in all ages; he cannot but thinke, that si-
thence there could not be a professing company of Christians, in all ages, & especially (as the Scriptures signifie that true Church must be) spread over
the

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the world, in so many places, but (according to that which I have said, *Chap. 12.* of my Reply) at least some of them in all ages, would be eminent and knowne; and being knowne, the names of them, or some of the would be recorded in Histories: by friends or enemies he cannot (I say) but think, that by revolving Histories, the true Church may be assigned, in all ages, as in my Catalogue he may see it assigned.

Now when hee shall heare Protestants confesse, that they cannot, for *want of Histories*, assigne a continuall Protestant Church, more then can be assigned by *Anabaptists*, or any other absurde Sect of Heretikes: hearing them also alledge such friuolous reasons, why they *want Histories*, as may be alledged by the said *Anabaptists*, or any other heretiks, what can he, being discreet, and carefull of his saluation, conclude of all this, but that *the company of Catholikes* (and not the Protestants)

164 *The Epilogue to the Reader.*
stants) *is the true Church*; and consequently, that *he must be instructed, and resolved all doubts, questions, and controversies of Faith*, not by the onely bare letter of Scripture; nor by Scripture interpreted *onely* by his owne, or any other private mans natural wit and learning; nor by private spirit; nor by the Protestant, or any other hereticall ministry; but *by the infallible authoritie of the continually visible Catholike Romane Church.*

FINIS.

Deo gratias.
